

ZION'S HERALD.

PUBLISHED BY

BOSTON WESLEYAN ASSOCIATION.
36 Bromfield Street, Boston.
A. S. WEED, PUBLISHER.BRADFORD K. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.

All stationed preachers in the Methodist Episcopal Church are authorized agents for this paper.

Price \$2.50. Payable in Advance.

Specimen Copies Free.

VOL. LII.

BOSTON, THURSDAY, JANUARY 28, 1875.

No. 4.



ZION'S HERALD.

ADVERTISING RATES.
First insertion (space matter), per line, 25 cents.
Each continued insertion, " " " 10 " "
Three months, 15 insertions, " " " 30 " "
Six months, 30 " " " 50 " "
Twelve months, 60 " " " 90 " "
Business notices, " " " 10 " "
Reading, " " " 50 " "

No. 4.
ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

CONTENTS.

ORIGINAL ARTICLES.
The Great Revival in England, Ireland and Scotland.—Old Chloe's Story.—The Power of Sacred Song.—Grasshopper Plague.—Gems.
THE CHRISTIAN WORLD.
Religious and Civil Matters in Kentucky.—Is it Not Four Days' Meetings and Down East College.—Winwood Hymns.—Getting a Musical Education. OUR BOOK TABLE.
THE WEEK. NOTES FROM THE CHURCHES.
Massachusetts.—Maine.—East Maine.—New Hampshire.—Advertisements.
THE FARM AND GARDEN.
Orbitaries.—Advertisements.
Business Notices. Church Register.—Marriages, etc.—Reading Notices.—Dedication at Lynn.—Salem, Mass.—Portland, Me.—Connecticut.—South Carolina.—New Orleans Correspondence.—North Carolina Conference.—Advertisements.

RESURGAM.*

BY WILLIAM R. BROWN.

Down by the silent river's bow,
Where waters leave the spirit land,
Gazing across its current wide,
Feet almost in its chilling tide,
Lifting almost with spirit hand,
The veil that hides the unknown land;
Then back on wings of faith and prayer,
To tread again this world of care,
The quivering breath had almost fled;
Almost the last faint word was said;
Receded all of earthly things,
The spirit glowed its hidden wings,
Hope turned aside with fearful eye;
But mercy stayed the sword on high,
And, close beside the pearly gate,
Prayer bade the dark death-angel wait.
That God who guides the worlds on high
Their trackless way across the sky,
Who hears the hungry raven's call,
And notes the tiny sparrow's fall,
Who points the forked lightning's path
When muttering thunder speaks His wrath,
To pray a willing answer gave,
And snatched you from the open grave.
The tiny darkness of the night
Has broken into morning light;
And through the rifted clouds we see
The coming joys of days to be.
Then raise the song, and bow the knee!
Father in heaven! unto Thee
Be glory, honor, power and might,
'Till earth shall fade in heaven's own light.

CRUSHING OUT ERROR.

BY REV. JOSEPH CUMMINGS, LL. D.

I have recently seen illustrated, in a manner more convincing than pleasing, how error and absurdity may gain public notice more readily than simple and plain statements of important truth.
A short time since I made a speech in Boston, before a Convention held in support of what is called the "Religious Amendment of the United States Constitution." It was fully, and nearly correctly reported in the *Globe*. I know not that this report attracted any special attention. Other and less accurate reports were made, in that condensed form in which reporters undertake to represent what a speaker says. One of these reports, singularly incorrect, being in part untrue, and in other parts a misrepresentation and perversion of what I said, has attracted much attention; and the sentiments it attributes to me have been severely condemned by leading religious and secular papers. Now, it is hard enough for a man to be held responsible and called to suffer for his own errors, without being denounced and coarsely abused for sentiments he never uttered, and does not believe.
The fact that I am attacked and censured, not only personally, but in connection with my relation to important Church and public interests, leads me to ask opportunity to repudiate before your readers the nonsense and antiquated absurdities ascribed to me. I desire, moreover, in making corrections to relieve this article from the egotism of a mere personal explanation by a brief discussion of some of the points connected with the general subject.
I did not say, "no infidel has a right to any protection in the expression of his sentiments. If he attempts to propagate any ideas, tending to subvert society—that is, Christian society—he ought to be crushed like a viper." The only mention of the word "viper" will be found near the close of the speech, when, speaking of corrupt politicians, I used the quotation, "vipers that creep where man disdains to climb," etc. I did utter the following sentiments, of which the report in the *Transcript* is a perversion:
"But as all rights are from God, no man, in any true sense of the word, has a right to be an infidel or an atheist; and hence no right to protection in language and conduct blasphemous and inconsistent with the best interests of society. But if such a man (the atheist) shall give loose rein to his passions that debauch and destroy; if he shall corrupt youth,

and teach profanity, blasphemy, and licentiousness; if his conduct shall interfere with the good of others and the best interests of society, then he should be treated as a criminal, and restrained as a scourge and a curse."

Of course in interpreting such remarks reference should be made to the general discussion. I presume all Christians, at least, will admit that man is a created, limited being, and that all his rights, as well as his powers, are derived from God. Of course it follows that no man has a right to do anything wrong, or contrary to the will of God. I carefully distinguished between a *right* and a *power*. Men have power to lie, to slander, to steal, to blaspheme, to commit murder, etc., but no right.

I did not advocate punishment or persecution for opinion's sake, or teach that the State should enforce all moral obligations and religious duties, and punish all violation of God's laws. I did not "confound the rights of man as toward man with his rights toward God, or make it the duty of the State to do with individuals what God will do in His own good time."

On the other hand, I expressly stated "there are duties man as an individual owes to God, such as purity, prayer, and consecration to His service, but these duties civil law by pains and penalties may not enforce."

I still further stated that there are many violations of the moral law that relate to men's individual relations to God, which society may not punish or interfere to prevent. "The province of law is in the social relations of men, in repressing evils that destroy its (society's) good, and threaten its highest interests."

I urged reasons against the theory of government which the founders of our civil institutions seem to have received, and which is now generally prevalent, that government derives its just powers from the consent of the governed. This theory, known as the social compact, affirms that the powers and rights of government are the concessions of individuals who entered into a compact to form a State. I endeavored to maintain that the natural state of man is not that of individuals, but of society. God ordained society, and designed man for it, giving him no right to exercise his powers, whether in word, or acts, so as to destroy or injure its objects. I did not say, as the reporter of the *Transcript* affirms, that man has no right to subvert "Christian society," but used the term in its general sense.

As the Christian theory is, that government derives its power, not from the people, but from God, and as all wise, just and abiding legislation, and all proper measures of civil polity must be in accordance with His will, which is the only standard of right and justice, it would seem eminently fitting that the constitution of a great Christian nation should recognize God as the source of authority and power, Jesus Christ as the ruler among nations, and the Bible as the standard of right. God is recognized in nearly all the State constitutions, and no sectarian principles or union of Church and State is involved.

While Christian men differ as to the expediency and benefit of this effort to secure the proposed amendment, all must deplore the many and serious evils that have resulted from the negative character of our constitution, as shown in the absence of any explicit acknowledgment of God or Christianity.

This defect has led courts of a high character to decide that Christianity is not a part of the common law, and encouraged dangerous assaults on the Christian institutions and usages of our country.

All good people should strive to promote righteousness among the people, and to secure the glory of God. I believe a fair discussion of this subject will greatly aid in securing these objects.

Middletown, Conn., Jan. 18, 1875.

THE GREAT REVIVAL
in England, Ireland and Scotland.

BY REV. W. F. CRAFTS.

SECOND PAPER.

At length this mission work became so large, so many calls on the sick and dying were added to the Sabbath work, that Mr. Moody, who was a successful and enterprising merchant at that time, felt that either the mission work or his business must be given up. Finally he decided to yield his whole time to God's service. He bowed himself in prayer, saying, "here I am, Lord; take me; I am willing to give up my business; for Your business; You will take care of me if I do Your business, and when You do not take care of me any longer then I will know that You do not want me, and I will go back to my own business."

From that day to this Mr. Moody has never received a stated salary, and has even refused one, again and again, and also large proffered gifts of money, saying that to take them would evince a

lack of faith in God. He was once asked, when he was traveling on the cars, "how do you get a living?" He replied, "I have a rich father." "Ah," said the inquirer, "I was not aware of that." With a trustful smile Mr. Moody pointed up.

At length

A CHURCH WAS BUILT

for his mission school and congregation, and an independent Church was organized, with four hundred members. This church was burned in the Chicago fire. It seemed a strange providence until the news began to come back from the wider fields to which Mr. Moody had been driven forth while his church should be rebuilt. He began his work in the north of England in July, 1873, being accompanied by Mr. Ira D. Sankey, a cultured man and talented singer, by whose songs thousands have been conquered for Christ. For a year and a half they have worked almost incessantly, with from three to six meetings a day, until, as it is said, on the best authority,

TWENTY THOUSAND SOULS

have been converted, and the ministry and Church quickened to a deeper spiritual life; and every mail brings fresh news, waited for as eagerly as they looked for "tidings from the front" in the days of our conflict.

In view of this grand movement two questions arise, from which we may perhaps learn lessons for spiritual work.

1. What is the

SECRET OF MR. MOODY'S POWER?

It is the same as in Moses' life, of old—"seeing the invisible," realizing God and heaven and eternity, counting them as grand certainties, and living with the mind ever upon them. We talk of the power of an ideal presence—a mother's, a sister's, a wife's, a lover's—to inspire the souls to excellence and restrain it from evil. Mr. Moody has the power of a *real presence*; he feels that greater truth, "it makes no difference whether we live or die; we are always in the presence of God."

The realized nearness of God is shown in the incident of his "rich father." He also feels that the invisible host, whose Captain appeared to Joshua, is always encamping about him. Without any disposition to fix "fictions or seasons," or any "advent" affirmations, he is ever looking for Christ's second coming as Simon looked for the first; striving to be as he is and always ready. He said to a friend, as they parted one evening, "good night! May we be well in glory!" This thought ever inspires him to present an earnest work. "He believes in the eternal realities of God, sin, the Judgment, heaven, hell. He believes, and therefore speaks. His intense realization of eternal things he succeeds, by the power of the Holy Spirit, in transmuting as it were into the hearts of many of his hearers. They are made to feel that these things are realities—tremendous realities. And he has faith to believe that he has been sent by God, and that God will bless the word spoken by him. He expects saving results at every meeting."

The second question is, What are the

CHARACTERISTICS OF THE REVIVAL?

1. The Church has been greatly revived. Many able and godly ministers have declared that through these meetings they have "returned to the freshness of their spiritual youth." One minister said, "I have been preaching, and preaching, but it has always been a toil and a burden. Oh! those dreary Saturdays when I had to work so hard getting up my sermons; and the anxiety of the Sabbath mornings; but now, since the Spirit of God has come in such abundance, it is so easy, and it is such a joy to preach." Another minister said to me, a little while before I left, "I have been preaching for the last twenty-five years or so, but the last six months have worth all the rest, for I have had more joy and more success than I had in all the twenty-five years before."

One minister looked over his congregation and said, "I cannot see one in all this congregation that has not received a blessing in the last few months." In another place a pastor's wife said, "I do not know what my husband is to do now. He will have to look for some other church to labor in, because, as far as our own Church is concerned, I believe the Spirit of God has been working in every family of our congregation." Many other congregations have had the same glad experience. Mr. Moody, at a farewell meeting, told of a gentleman who, in describing another person to him, said he was "o' and o'." "That means out and out," said Mr. Moody. "I like that word. I want you all to be 'o' and 'o'."

2. The power of spiritual song has been largely enlisted. As the hymns of Charles Wesley won as many to Christ as the preaching of John Wesley, so the prayerful songs of Mr. Sankey, and the wonderful Bible readings and expositions of Mr. Moody have been the two edges of the one sword of the

Spirit. As Mr. Sankey has sung the sweet songs of Mr. Bliss, "Hold the Fort," "More to Follow," "Jesus Loves Even Me," "Almost Persuaded," and others, many hearts have yielded to Christ. Scotland, with her deep prejudice against all singing, except the paraphrases of the Psalms, and against organs altogether, has received him and his "American Organ" heartily, and his ministry of song has been in demonstration of the Spirit and with power. We trust his example will bring to the front in the work of Christ the mighty power of song as it was seen in the Reformation, and Great Awakening, until the powers of hell shall cry, "by their songs we are conquered."

3. The Power of Bible truth has been shown. Mr. Moody is a man of one book; or perhaps we might say three books—the Bible, Bible Index, Concordance. Those three books he has studied intensely, and his Bible readings and Bible expositions may well put to shame many a preacher with his wider culture, who has far less power in "comparing spiritual things with spiritual," making one part of God's Word explain and supplement and illustrate another. If any one doubts the power of faithful expository preaching let him see in this revival an end to all his doubts. He often takes such a word as "grace," or "the blood," and gathers the most striking passages from Genesis to Revelation on that point in a Bible reading, carefully and logically arranged, and with a few explanations and illustrations makes the reading of those passages the means of quickening the Church and saving souls.

Would there were more "men of one book," "mighty in the Scriptures."

In this revival we see brought forward to more than usual prominence two neglected elements of Church power—music and Biblical exposition, which we anticipate are to be more utilized in the Church of the future than at present.

May the tidal wave of revival, as in the days of Wesley, sweep on from England to America, and the blessing that has gone to Britain with the American evangelists come back to America from the British revival.

OLD CHLOE'S STORY.

In "Rout for Jerusalem."

BY MRS. JANE D. CHAPLIN.

"I had a powerful great experience since I see you, ma'am," said old Chloe to a lady who was interested in her earnest piety. "I've been in de deep waters and trough de flames, but I come out widout dampin' my clothes or gettin' de smell o' fire on my garments, and I proved de Lor' dat has promise to be wid me in six troubles an' not to forsake me in seven! I've been down in de valley, but now I'm on top o' Mount Zion, shoutin' de praise o' Him as bring His chosen ones out o' great and sore troubles into a large place."

"Down home, in de war times, I was only seamer; but big Molly was nuss to massa's mudderless little gals. She fell desper' in love wid a big black soger from de North; and sayin' she must help de Lor' in de great and mighty work He was doin' for our people, she clor off wid him, and leave de poor little dears—just as if de Lor' would n't lick de whole creation—if He want to widout de help of a saucy yaller gal!"

"Massa he have to clor for his life, and he says to me, 'don't let my chil'n starve,' says he. 'Dem Northern brutes, dat would shoot me like I was a dog, will honor you, and spare my chil'n for your sake,' says he."

"Massa," says I, "dem chil'n can't starve if dey tries! Dey is de seed of de righteous. Yer wife's chil'n will never go a beggin' bread, howsever big sinner yer is. Yer clor out and hide, and I'll keep dem safe kivered up in de high tower, under de shadow and de wing of dere mudder's God, and I'll pray for you to come dere too."

"So he flewed off, wid Jim and Tom to protect him, and I took de little misses into my bossum, and plant 'em dar like two pots o' posies. I was achin' arter my libb'y well as dem dat flewed; but I stud by de mansion house, fear if I clor'd out massa'd never find us. I washed de soger's clothes and bake dere bread; and nuss two dear sick boys, like I was der mudder; and bress de Lor', I can say dey all treat me like I was a lady and a sister."

"Well, when de anger of de Lor' was done gone pass away, massa and his sister come down; and when he see his chil'n, neat and clean and well, he cry for joy, and he kiss me 'mong 'em all, and called me der savior, and sich like. He was powerful thankful, and says he, 'Chloe, I'll give yer yer libb'y for dis!'"

"Goody, massy sake," says I, "has you been sleep all dese months? I's got my libb'y widout ye; and I could 'a' lef' my darlins' any day, and clor'd out, but I waited to put em in yer hands. De Lor' and Massa Lincoln done for us six months ago what you oughter done soon as you come to years o' turty!"

"Well, den," says he, 'yer shall be der mammy allus. We's goin' to New York, and yer shall go too, and live wid us, and die wid us, and be buried 'mong us.'"

"I shouted out 'glory to de Lor' in de highest,' and my soul did magnify de Lor' for His massful kindness to me. All my arthly desires was filled to live wid my chil'n."

"Well, as yer know, in process of time massa he got married agin, and fetched home a sweet lady to us. I taught my chil'n to love her, and call her 'mammy,' and to thank de Lor' for she was so angel-like to dem and me."

"Pears like it's de fashion up North to get sick o' yer own country, dat God gin ye, and go racin' off into furrein lands, gettin' sea-sick, and sich like, yer would n't if yer staid home in yer own beds."

"Massa he was a great man for de fashions, and mighty soon he was took wid dis one. He mus' go 'broad, to show de headen nations his new wife and pretty chil'n, and have dem all sea-sick and weary-like, so 's to be up to our nex' door neighbors!"

"When he tell me dis, and dat my board was to be paid at de white-washin' brudder's till dey come back, I was pottersied wid grief. He speak very soft, and put dis yaller gookd ring on my finger, and new missus she put dis yere fise shawl on my shoulders, and promise me dey will surely come back to bring my chil'n to me."

"Oh la, missus, says I, 'dey's goin' so fur off I shall never see 'em no more! I be done gone dead 'fore dey can possibly get back from so fur—sleepin' wid de clouds of de valley.'"

"Where are they going, Chloe?" asked her friend.

"Well, I was just goin' to tell yer, missus. Dey telled me de names o' heap o' places in dem fur-off, wild countries, but I was n't no wiser, as I never stud 'rithmetic like demsels. But dat evenin', when my heart was done gone broke, and my eyes swelled wid weepin', I heard Miss Kitty tell a lady dey was goin' to sich and sich a place, 'in rout for Jerusalem.' I knowed Jerusalem; it is de city of de great King, de city where de streets is pure gold, and de gates great jewels, sich like as yer war in yer ears and on yer fingers; and whar dey is no need of de sun, and whar all tears is wiped away, and dere is no more sickness, nor sorrow, nor death—whar de Lamb is de light of life."

"So when de lady was gone I ax my Kitty, 'is it possible yeas all got grace in yer hearts to seek de new Jerusalem?' My Jerusalem!"

"Oh la, mammy," says she, 'it is n't yer Jerusalem we's goin' to, but de ancient city whar king David lived, and whar Christ was crucified, and all dat. I'll bring yer home a stum from de Temple, and wood from de Mount of Olives.'"

"Not my Jerusalem?" says I. Any place is mine whar His blessed feet tread, and whar He give up His life on de cross for me. So I give her my blesin', and go away a weepin' and a wallin' kase on 'count o' my libb'y separated from my chil'n dat I bring up out o' great and sore troubles into a land flowin' wid milk and honey and peace and love! I go to my room and I sob myself to sleep."

"Poor Chloe," said her friend, "keep up good heart. God will bring them back to cheer yer old age, and to close yer eyes in death."

"You wait, lady dear, till yer hear de end o' my story, will yer?" said Chloe. "Jerusalem" de new-fashioned Jerusalem seem so fur off dat I moan and I groan. "In rout for Jerusalem!" Wid dese words on my lips I drop off to sleep a sabb'in'. Well, dere sleep fell on me, and I go off a dreamin' 'bout King David and his crown, and de Temple, and de Garden of Gethsemane, and de olive trees; and I think I stan' dere by Joseph's new-made grave 'long o' my chil'n, and tellin' 'em to look into de tomb and see whar de Lor' o' glory go lay for deir sins and mine."

"Well, while I lay dar, Him my soul loves sent a shinin' angel from His courts, right to me, His poor unworthy old sinner! There he stood, all glowin' in white garments, and his face shinin' like de light! I was afeared, and cry out 'depart from me, oh Lor', for I is a sinful cretur; and 'peared like I fell down and worshiped him. Den he take me by de han' and lift me up, and say, 'I is only a servant, like yerself. You serves on arth, and I in heaven. I is come to comfort ye.'"

"Oh," says I, "brudder angel, my chil'n is goin' off in some rout for Jerusalem or 'noder, and I is to be left desolate. De Lor' has forget to be gracious to His poor old Chloe, and her heart is done gone broke!"

"Den de shinin' one lay his han' on my poor heart, and says he, 'peace, dear soul! you too is 'in rout for Jerusalem, de new Jerusalem, de city of our God. Yer set out right smart on

yer journey, and got all dat you need by de way; and de King's Son He walk by your side, and you lean on His bosom and call Him blessed. De thorns can't pierce yer feet, nor de wild beasts destroy yer. De river dat lay 'tween dis city and dat hasn't power to overwhelm nor to chill yer heart. On de oder side see de towers and de palaces of de great King. De shinin' one, dat serves Him day and night, stands waitin' for yer dar. Quickener your steps, Sister Chloe," says he, 'and waste no time a weepin' and wallin'; for de time is short 'fore de Bridegroom come, and he'll 'spect to find you a watchin' for Him. Amen and amen!'"

"Well, I woke up, and my room was heaped full o' shinin' glory, and I feel in my soul dat my blessed Jesus was dar. De angel brudder was gone, but dere was such a peace in my soul dat I most think I got home to glory! My soul was so full o' Jesus and His love dat it wouldn't hold no more, and I cry out, like we use to sing down home,—

"I only wants one King for me,
His name is Iov'ly Jesus;
I only wants one Saviour now,
His name is blessed Jesus!"

and didn't care den if all de world was 'in rout' for dis yere new-fashioned Jerusalem. I was 'in rout' for my own Jerusalem, whar Jesus dwell 'side o' His Fader, and whar de prophets and 'postles and saints is waitin' impatient for me! My soul's so full o' glory I find it tough stayin' here till de Bridegroom come, wid light and music, to take me home! By'n by He'll gather my chil'n, and my massa and new missus togeder dar, and we shall jine han's and march over de golden streets, and shout glory! glory to de Lamb dat redeem us wid His own blood, and make us priests and kings wid God!"

"Oh, sister, dere's a powerful heap o' joy in de 'ligion o' Jesus, if yer once get yer soul so full on 't dat dere's no room for nothin' else! Dey may all go 'in rout' for Jerusalem, just as dey likes now, and I can wait for 'em eider here or beyont. I's got no more tears to shed now."

"And what are you going to do in their absence, Chloe?" asked her friend.

"Well, ma'am, I's goin' to stay wid de whitewashin' brudder, and spend my time gloryfyin' de Lor' and 'treatin' o' poor sinners to come to Him. 'Pears like even God's own b'loved chil'n is half asleep, and don't see His glory, and I must go wake 'em up and shout, 'behold, de Bridegroom cometh!' I reckons I shall go 'bout to meetin' and cry 'loud and spear not, kase de day of de Lor' is at hand! Sister, dar is a high peak for to stand on, if we has grace enough to climb dar—a place whar we can see de Lor' o' glory face to face, and hear Him speak, and grasp His han'. But dere is also a deep valley, whar de air is damp and foul, and whar de onfaithful falls asleep and loses all dere hope and joy and peace—whar dey who rob God of His glory and dere own souls of all He offers 'em, like white garments and finger-rings, and fatted calves, and wine and honey and milk, to make dere souls grow in grace—and I's goin' out now to work for de Lor'."

And she did go forth, in God's strength, and bore a noble testimony to His truth and grace and love. And she walked for a few short months on the shore of time, in full view of the city of her King, looking and longing for the messenger, "de brudder angel," as she called him, who should come to convey her home. And long before the children of her love reached "de new-fashioned Jerusalem" Chloe was walking the golden streets, and casting her crown at His feet who had redeemed her with a great price, and raised her above all the woes of earth to a place at His own right hand.

THE POWER OF SACRED SONG.

From the *Daily Edinburgh Review*.

[Mr. Ira D. Sankey, of Chicago, has accompanied Mr. Moody on his Gospel tour through England and Scotland, and his sweet service of sacred song has had much to do in fixing the impression made by Mr. Moody's dead earnestness of speech.]

The power of music over the mind and soul has been described and illustrated with encyclopedic fullness. Fletcher, of Salton, put it in a forcible aphorism which will never be forgotten: "Let me make the songs of a country, and let who will make the laws." Wharton boasted that he had overturned an ancient dynasty by a song—the famous Lillibulero. Whitefield protested that it was not to be borne that the devil should have all the best tunes. Luther promoted the Reformation as much by his favorite psalms and hymns as by his preaching; and our own Scottish forefathers made a notable, if not altogether successful attempt to wean the population from the ribald ballads of the sixteenth century, by substituting "gude and godly ballads," to the same melodies, and, as

far as might be, adopting the same words.

Yet we have hardly awakened up in Scotland to a sense of the importance of sacred music, notwithstanding all the efforts made during the past twenty or thirty years. In a good many Presbyterian congregations the psalmody is still treated as a bit of convenient padding to be laid between the more important exercises of worship. The minister gives out four verses, sometimes only three, and sometimes only two; or by getting up to preach or to pray; or by looking up his text or his MSS during the singing, shows that he has not got his mind in that part of the proceedings. And should the sermon be of more than the average duration, an attempt is made to recover the lost time by shortening the singing. Any prejudice there may be against "singing the Gospel" will thaw and resolve itself into a pleasant dew as soon as he opens his mouth.

Why should there be any prejudice? For generations most of the Highland ministers, and some of the Lowland ministers, too, have sung the Gospel—sung their sermons, aye, and sung their prayers, too. The only difference is that they sing very badly, and Mr. Sankey very beautifully. He accompanies himself on the "American Organ," it is true, and some of us who belong to the old school can't swallow the "kist of whistles" yet. It may help us over this stumbling-block if we consider that with the finest voice and ear in the world nobody could maintain the proper pitch of a melody, singing so long as Mr. Sankey does. And then the American Organ is "only a little one." When a deputation from the session waited on Ralph Erskine, to remonstrate with him on the enormity of fiddling, he gave them a beautiful tune on the violinello, and they were so charmed that they returned to their constituents with the report that it was all right—"it wasna' the wee sinfu' fiddle" that their minister operated upon, but a grand instrument, full of grace, sweet melody. I'm afraid some good, true blue Presbyterians will be exclaiming Mr. Sankey's organ, and themselves for listening to it, by some such plea as that.

GRASSHOPPER PLAGUE.

The plague of grasshoppers that overran the West last fall, and threatens to occupy the same ground next season also, seems to have been foretold in the Book of Joel, in the following words:

"A fire devoureth before them, and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."

The appearance of them is as horses, and as horsesmen shall they run. Like the noise of chariots on the tops of mountains shall they leap; like the noise of a flame of fire that devoureth the stubble; as a strong people set in battle array.

Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his way, and they shall not break their ranks.

And I will restore to you the years that the locust hath eaten, the canker worm, and the caterpillar, and the palmer worm, my great army which I sent among you.

GEMS.

The longer and more truly a Christian serves God, the more spiritual wisdom he obtains.—*Starke*.

Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—*Gosner*.

Since the knowledge imparted by the Spirit, respecting what is in God, is as eternal and unchanging as the Spirit of God himself, the conviction thus obtained, that "God is love," becomes also the deepest and most reliable truth of our existence.—*Schleier*.

Christ, and everything in Him and with Him, is an incomprehensible mystery; fail but to explore it, and thou art but a fool; but believe what is revealed to thee of it, and it is enough for thy salvation.—*Starke*.

The mind of Christ is the mind of the Father and of the Holy Ghost, and it is revealed in the Scriptures. Whoever then wishes to know the mind of Christ need not climb on high and seek it from far, but let him hold fast to the revealed Word. There he will learn what God means, and what He intends to do with us.—*Ibid*.

To become a believer is not the result of a fit of enthusiasm, as if the wind were to blow upon a person and he straightway become perfect; but we must hear, learn, pray, read, inquire, until we are transformed from one degree of conviction to another.—*Ibid*.

Duty cannot be plain in two diverging paths.

CORRESPONDENCE.

RELIGIOUS AND CIVIL MATTERS IN KENTUCKY.

BY REV. B. WHEATLEY.

Frankfort, the capital of the State, is a pleasant city, beautifully situated on the Kentucky River, contains about 7,000 inhabitants, and is reasonably proud of its impressive cemetery, where rest the remains of Kentucky's mightiest dead, including those of Vice-president Johnson, and also of her heroes who had fallen in the Mexican war. They sleep in circular array, around a grand granite shaft, surmounted by the statue of Fortune, showering her laurels upon their graves. Theodore O'Hara, author of the spirit-stirring "Bivouac of the Dead," reposes among them.

Here is located the State prison whose inmates recently displayed a grim and mischievous humor in the manner of response to sundry invitations of an over-zealous and somewhat bigoted minister. "Let all who were raised in the Episcopal Church rise to their feet," said he, one Sabbath, after preaching to seven or eight hundred of their number. Two or three stood up. "Now let all who were raised Presbyterians stand up." Six or seven responded. "Now let those who were raised Baptists get on their feet." About twenty rose. "Now let those who were brought up Campbellites stand." About fifty answered the call. Again he called out, "let those who were raised in the Methodist Church stand up," and the whole congregation stood erect, and smiled audibly. The experiment was not a success. Kentucky convicts are not to be relied on as furnishing data for determining the comparative excellency of early religious teachings or of denominational associations. It was, and is, a big gook to all but the hero of the story.

Frankfort rejoices in the attendance of nearly all the State officials at church. The governor and one or two others are Baptists, attendant on the ministry of Rev. Greene Clay Smith, ex-major general in the Union army, ex-governor of Montana, and now a devoted Christian preacher and pastor. His religious experience only extends over four or five years. Had Franklin Pierce become a Methodist preacher, as he thought of doing when United States Senator, he might have missed the presidency, but would have won a greener fame and a far more fragrant memory.

Attorney General Rodman, and Rev. Dr. Henderson, ex-colonel of the 28th Alabama, and now Superintendent of Public Instruction, are both Methodists, and leaders in the Methodist Episcopal Church South. The guest of the latter, we found him thoroughly reconstructed, large-hearted, liberal, inclined to ecclesiastical union, and (agreeably to all reports) remarkably efficient in the conduction of educational affairs in Kentucky, eager to raise her common schools to a level with those of Massachusetts or New York, inexorably opposed to the mixed school clauses of the Civil Rights Bill, but wishful to make ample provision in separate buildings for the intellectual culture of the colored population. In these particulars he represents the overwhelming public opinion of the State. "I would not have my children contaminated by contact with negro children in public schools," remarked an excellent but prejudiced gentleman, who had been one of General Lee's most valued engineers. Yet he had just said, "I prefer that my children should associate and play with the colored children of our servants; they might form indelible associations with white children." Similar remarks were repeatedly made by others, and apparently with great sincerity. To some the reply was made, "your children eat, drink, play, and constantly associate with negro children, and that without receiving any harm; I cannot see how it is possible that their sitting on the same benches and reciting the same lessons could do any injury." They however thought they could, though unable to point it out. The simple fact is, Kentucky is not delivered from the prejudices growing out of slavery, nor from the Anglo-Saxon pride of race. Nor can we in New York throw stones at them for ignoring fundamental Christian ethics in this particular. Except in the rural districts, we are involved in the same condemnation.

Revolutions never go backward. The spirit of Christianity, that slew the monster evil of the century, will consume all other relics of barbarism akin to it. It must, for Christ's kingdom is to fill and rule the whole earth. Colored people in traveling are mainly, not exclusively, confined to the smoking car. Lower rates of fare, not corporate arrangements, effect the same division that positive rules would do. Public opinion advances with mighty strides in the United States. King Kalakaua is received with civilities, and feted in style appropriate to majesty in cities where, less than twenty-five years ago, his royal relation was ejected from the street car and denied place at the table d'hôte because he was a "nigger." The world moves, and Kentucky moves with it. Fifty years from now and posterity will marvel at our blindness, bigotry and unreason. Secular and sacred instruction, sanctified by the divine Spirit, issuing in disciplined, principled, noble lives, will ultimately create the ideal republic, or a near approach to it.

Ku-Kluxism is only the rampant, raging protest of ignorance and irreligion against the triumphant march of Christian ideas and principles. In Kentucky it

is disreputable, decadent, moribund. Its local history is brief. Divided in sentiment and affiliation, as the citizens were—brothers and friends fighting on opposite sides when the war closed—society was in a terribly disorganized condition, property insecure, and human life often sacrificed on the merest pretext. Men of both parties associated in secret societies to put down disorder, and to arrest and punish wrong doers. That they in so doing always obeyed the rules of strict justice is claimed by none. However, social order under those rough auspices slowly emerged from chaos; and when Governor Bramlette, by proclamation, invited the Ku-Klux Klan to dissolve its organization and to turn all its energies into legal and regular channels, the invitation met with glad response from all honest and law-loving members. The "tag, rag and bobtail" of the association, composed of the dissolute, drunken, thievish "cowboys and skinner," however, continued in union for purposes of their own. Many of them are wholly uneducated, and earn a hand-to-mouth livelihood as unskilled day-laborers. With these the freedmen naturally came into competition, and were and are employed in preference.

Therefore the floggings and shootings, the burnings of churches and school-houses belonging to negroes, the gross insults heaped on white ministers and teachers, and the cruel outrages perpetrated on clergymen of our own Church. To affirm that in no case have their midnight assassins the covert or overt sympathies of some in higher social circles who were in rebellion against the national government, would be as foolish as it would probably be untrue; but it is certain that every respectable, law-abiding, Christian man we met with denounced them in unmeasured terms. Nay, some of the white citizens who have suffered from their depredations are ex-Confederate soldiers, who had determined to vindicate at once their own rights and those of their employees.

"Why not bring them to justice?" was a question often naturally asked. "There is extreme difficulty in doing so," was the answer. "If an outrage is to be committed, the members of the order living in one county, forty or fifty miles off, are detailed to accomplish it, while those residing in the neighborhood will ostentatiously remain at home, and thus be able to prove an alibi." Public opinion, enlightened by Christian ethics, will doubtless end the "Ku-Klux," the "Regulators," etc., etc., in the long run. But until it does, the reputation and business interests of the communities afflicted by them must suffer.

Sanguinary conflicts in Kentucky occasionally originate in family feuds, and are mistakenly attributed to the Ku-Klux. The disturbances in Owen County, which demand the constant presence of the State Guards, are due to the old standing quarrels of the Walker and Smith families. Just so with those of some other localities. The free school and the free Church, under God, must cure these feodal diseases.

Nothing more clearly shows advance in the right ethical direction than the late ousting of one of the State officials for accepting a challenge to a duel, six or seven years ago. Fewer men go armed in proportion to the population than at any previous period in their history. The sacredness of human life is better appreciated, and if, as in the case of Portland, who shot and killed Witherspoon last autumn, the slayer is applauded, it is because he was under the desperate necessity of doing it to save his own life, and because the slain man was stained with the guiltless blood of Dr. Chambers. Judge McManama disarms every man who enters his court, and public opinion accords him cordial praise. Justice demands the expression of the belief that these representations, primarily emanating from Kentuckians, are true to the spirit and veracious to the letter of the fact. All hail to the religion of Christ, which will yet impress the law of love as the guide of life on the hearts and minds of all men.

IS IT SO?

BY REV. E. SCOTT.

MR. EDITOR:—Please allow me space in the HERALD for a brief reply to an article in your last issue, under the heading, "Churches in New Hampshire." The writer says he has just returned from New Hampshire, and proceeds to give a most gloomy and discouraging account of the condition and prospects of its Methodist and Free Baptist Churches. This article, I think, does grievous injustice to most Churches; but I propose to confine my remarks to our own Church, for the reason that I have not the statistics of the Baptist denomination at hand. My impression is, however, that the Free Baptists are making steady, though slow progress, not differing perhaps very much from our own rate of advancement.

I have been a member of the New Hampshire Conference from its formation, and am personally acquainted with the largest portion of its territory, and I confess myself amused at the revolting picture of desolation and ruin your correspondent has drawn of our condition. It will be an item of the latest news to thousands, and (if true) of the saddest news to an equal number. I said to myself, on reading the article, "can it be true?" Be it far from me to wish to give a more favorable account of ourselves than the facts will warrant; but certainly, in view of

what we have accomplished, in spite of the many disadvantages that have always surrounded us, we may well claim the little credit we really deserve.

I am free to own up to the truthfulness of a part of his representations. We know very well that most of our young men from the rural towns leave, and go to large towns and cities, or emigrate to the West—that in some of the more isolated and sterile parts there are "deserted houses, and farms growing up to woodlands"—that in some localities buildings have a neglected exterior, and the uninviting interior of churches tells too surely that, with the loss of men, those remaining have lost the power or the ambition to sustain the cause; and I add, further, that perhaps a score (and possibly more than that) of churches where we once had regular preaching and fair prospects have gone to ruinous decay. And yet we have gained in numbers more than we have lost, and far more than that in relative influence and importance. Some Churches, doubtless, may now be "growing weaker and weaker" year by year, and may possibly die, or cease to be sustained; and yet others in more favorable locations may spring up, as if by magic, to take their places in the list of appointments. If there be death in one place, there is life in another, and, on the whole, more life than death.

Methodism in New Hampshire is not declining, but growing—slowly I admit—but surely, I affirm, and can prove. When we take into consideration the fact, which seems to have become patent with many, that New Hampshire is an excellent State to emigrate from, and consider, farther, the constant and alarming drain we have suffered, both in the ministry and membership, ever since we have had a name as a Conference, the wonder is that we have anybody or anything left! I reckon the Conferences which have made such enormous drafts in this regard would demur somewhat to the demand to restore what they have taken away. There would be wailing all the way from the old New England, the chief transgressor, to Kansas, California and Oregon!

Now to the proof that we are not dead, nor dying. Since reading the article under consideration I have examined our Conference Minutes for the years 1869 to 1874, covering five years of our history. I find we have now 24 more appointments than we had five years ago—that we have had an increase of numbers (including probationers in both cases) of 1,771, an increase of 15 churches and probable value of \$265,241, an increase of 8 parsonages and probable value of \$41,625; our benevolent collections exhibit an increase in most cases, in some instances a very large increase; the missionary collections (including amount raised for Woman's Foreign Missionary Society) have gone up from \$4,722.18 in 1869, to \$7,075.59 in 1874; the amount raised for Freedmen's Aid Society has been nearly trebled; the Preachers' Aid, Church Extension and New England Education Societies have all increased their receipts; the Bible, Sunday-school Union and Tract causes I regret to say have fallen off. Surely there might be a worse showing!

And now, Mr. Editor, as to the matter of salaries, we are not yet at the starving point, by a good deal. "What can a minister be?" says your correspondent, "what can he hope for, with a salary of \$3,000, grudgingly and tardily paid?" (I suspect the printer is responsible for making the above sum thousands instead of hundreds, as it was probably written. Perhaps he was so saddened, and his sympathies so excited by the doleful tone of the article that he really thought we ought to have as much as that for staying here at all! Generous soul! The Lord reward him!) I have examined our Minutes, and I believe I am correct in saying that we have not one regular stationed preacher whose salary is as low as \$300. We have quite a number who supply feeble Societies on the Sabbath (and do little more for them) who are paid that amount, and even a less sum for their labor. Other supplies receive a much larger sum. The salaries of our preachers who receive regular appointments, and do full work on their charges, range from 400 or 500 to \$2,000. Many of the smaller salaries are supplemented by missionary appropriations and donations, outside of the regular claim. "The poor," says our Lord, "have the Gospel preached to them," and sometimes the poor have to preach it, too, or they would fail to get their portion; but Methodist preachers are not, or at least once were not, either afraid or ashamed of honest poverty. I once knew a young man, and am very well acquainted with him, who, though he traveled over territory enough for a county, and in three several places on his circuit through seven mile roads without inhabitants, and preached on an average nearly once a day through the year, received not exceeding \$30 (and only a part of this in money) for his year's toil. This was in 1826; and I have heard him say that under similar circumstances he would be willing to do the same thing over again, especially if sure he could do better, not for himself, but for the Master!

In conclusion I remark, I most heartily sympathize with the anxiety expressed by the writer, not exactly for our salvation (for we feel that we are saved), but for a mighty increase of the Spirit's power from on high, and a general enlargement of our borders. But I fear the old Circuit system is too

far gone in the East to admit of any hope of resuscitation.

FOUR DAYS' MEETINGS AND DOWN EAST COLLEGE.

BY REV. J. C. ASPENWALL.

Brother M. Trafton says, in his fine description of *Four Days' Meetings Forty Years Ago*, "I don't know where, or by whom the practice originated." The first meetings of this kind were held by Rev. John Lord, the Presiding Elder of Danville District, which included the north parts of Vermont and New Hampshire, a region of country where many valuable institutions (not to say men) have originated. I think my brother Nathaniel, who passed on to the final rewards of his faithful labors a year since, assisted in the first one, and it was my privilege to attend the fourth one, held in a school-house in which I was teaching, forty-six years ago this winter. I did not attend the one he describes so beautifully, at Houlton, though I was intimately acquainted with all the preachers he mentions, and attended many similar ones east of the Penobscot River, mostly under the leadership of President H. Nickerson and Moses Hill, a distinguished Professor who managed the affairs of "Down East College" for young preachers.

This has awakened in me thrilling memories of my introduction to that College. I had labored a year on the Buxton Circuit, under direction of the Presiding Elder, as a preparatory school, I suppose, and was well assured when my recommendation was sent to Conference that my appointment would be somewhere on the Portland District, but was informed when the preachers returned that I was to go to "Down East College." The rules then did not allow young preachers to make any matrimonial arrangements till they were ordained Elders, and had attended Conference till they had been probationers two years. The last rule was so vigorously enforced that when myself and several others, who had been in charge of Circuits a year, ventured to bring our reports to the North Bucksport Conference ourselves, we were entirely shut out of the house when Conference was in session. Being compelled to be out-door worshippers, we organized ourselves into a Conference of our own, and with feelings not the most amiable, informed Father Street, who took the lead in shutting us out, that we had elected him our bishop.

Having finished my preparatory course on the Buxton Charge, and been duly elected to this famous College, in 1831 (the year before the Bucksport Conference), I hastened to Portland, and equipped myself with a two-wheel vehicle, having a seat only wide enough for one person, and called a sulky, on account of the supposed disposition of its occupant. (I doubt the propriety of the name, as they were mostly used by young preachers, under the influence of the above rules, by advice of the fathers, for prudential reasons more than choice of our own.) With saddle and saddle bags duly mounted on this craft, for midships were occupied with the trunk and other things too numerous to mention, I took my line of march for the East. I was not guided by any star; I doubt if it has rained as hard since Noah's flood as during that journey. I do not remember much about my stopping places (they were mostly at taverns) till I reached Ellsworth, about half way between the Penobscot River and Cherryfield, where I was to open my commission. Here Col. Henry Little and his elect lady received me most kindly, and gave me valuable instruction and encouragement. I have never forgotten them, and never shall. At Sullivan I broke upon my last dollar-bill to furnish dinner for my horse, and went without any myself.

Saturday night found me at the residence of Brother Rufus C. Bailey, tired and hungry. What was to be my Circuit had been included in the Steuben Circuit, and he had traveled over the whole field. He gave me a pocket-register, with fifty-two names, scattered through six towns, and remarked that many of them were backslidden, and would have to be expelled. By his direction I went to Burnt Point and spent my first Sabbath. He thought I might best spend three fourths of the Sabbath here. The school-house would probably be seat about thirty. There were less than twenty present, though the weather was very fine. In this house the now famous Dr. S. W. Coggeshall had taught the winter before. I am now reminded that he wrote me from Boston, inquiring after Methodist affairs, but I don't think I answered his letter. I will take this opportunity to confess my fault, and hope if he sees this he will forgive me. It occurred more than forty-three years since.

The good sister with whom I was to make my home, and of whom I inquired for members of the class, said a class was formed by Rev. E. Newell, some time before, and she joined it, but had always been sorry she had. When I looked at the size of the house and the number of her family I did not wonder at her sorrow, and it brought her company. I had been on a long journey from Vermont, and asked if I could get some linen washed. She thought I might hire a doer somewhere in the neighborhood. This information would have been more valuable to me had I not been destitute of money. But a ray of light soon shone down upon me. A young lady said, "I will wash your clothes. I suspect you feel as though you had not where to lay your head."

I reconnoitered the field for nearly

two weeks, without another particle of encouragement. I went to Cherryfield village, and inquired for Methodist people, but was informed there were none, and that a Methodist sermon had never been preached there on the Sabbath. At length a brother Hanna, a very poor shoemaker, with a large family, was found, who claimed to have been a Methodist in Ireland, and a sister Dorman, who had a little before married a Universalist, and lived two miles out. These were all the members within about six miles, and yet this was Cherryfield Circuit! I was in poor health, several hundred miles from any relative, and destitute of money. This was my entrance upon Down East College. Didn't it take the conceit out of the young man quite equal to deviling the pious at West Point, or hazing the freshmen at Harvard?

But I was a dull student, and it took me five years to graduate. And I seem to retain the same dullness here, on the banks of the Mississippi, that troubled me on that coast; for when I went to my last Circuit I was met by the Presbyterian minister, who inquired where I had been stationed, and how long I had been there. I replied, At Broadhead—three years. Said he, that is longer than I supposed your preachers are allowed to stay in one place. My reply was, that with us a smart, enterprising man does up his work and gets through in one year; it takes a dull, stupid one two years; and in a very hard case it takes three years. Being of the Irish persuasion he looked red in the face, and with the brogue of his countrymen replied, "I accept the compliment; I have been here twenty six years!"

If I should describe the organization of the Methodist Episcopal Church at Cherryfield, where the East Maine Conference held its session several years since, and my labors on the Calais Circuit, which extended from Eastport to the north end of the St. Croix river, and had 92 members when I went there, and 242 when I left, and the increase and new church on the Castine Circuit, it would probably be in "words that burn," and don't get printed; and I should lose a whole hour's work. I have great respect for my Alma Mater. It is nearly forty years since I have visited her, and don't know as I shall ever see her again. Being trained to frontier work, I like it best of any, and have for the last three years rode fourteen miles every Sabbath, and usually conducted five services.

Boscobel, Wis., Dec. 3, 1874.

WINNOWN HYMNS.

BY REV. C. C. MCABE.

Fair play demands that I should have a chance to say a word in the columns of the HERALD, in defense of the little book compiled in part by myself, entitled "Winnown Hymns."

Dr. M. J. Talbot, in his recent excellent article upon Church Music, classes that book among the trashy productions of the day. I wish to explain how the book came to be. Rev. D. T. McFarland, Prof. S. J. Vail and myself spent an evening together in singing the songs of Zion, the accomplished daughter of Bro. McFarland presiding at the piano. It was far past midnight when we felt willing to desist from an exercise so delightful. The piano was covered with books from which we had selected our favorites. The suggestion was made that the very next day we would enter into a contract with Bigelow and Main to publish our favorites in a little book that could be sold for about thirty cents. It was supposed the publishers could sell at least 10,000 copies, and thus reimburse themselves, while we would have our favorite hymns in small compass.

We have never asked anybody to buy the book, and we never will. To our utter astonishment nearly a quarter of a million have been sold by the publishers during the first year of its history. It can be found in the prayer-meeting rooms of all denominations. Forty of the hymns are taken from the Hymn-book of the Church; forty-five of them may be found in Dr. Tourje's Tribute of Praise; among the remaining seventy-nine are some of the richest hymns of the language. "My Ain Country" is itself one of the most charming songs ever sung; it is freighted with spirituality and beauty. Now I object to the phrase in Dr. Talbot's article which is equivalent to charging me with being the compiler of a book of trash.

There is but little to condemn in "Winnown Hymns." A better piece might have occupied the page allotted to "Safe in the Arms of Jesus;" but my associates liked it, and it is there. The tune has not been profaned by students in their fun than many of the most stately tunes of the Church have been profaned by the opera from which they have been taken. I do not ask patronage for "Winnown Hymns"—would rather no one would buy the book without giving it a thorough examination; but I enter my protest against having a book, two-thirds of whose hymns are above criticism, according to Dr. Talbot's own showing, classified with trashy productions, and am not willing to submit to such classification in silence. I wish, personally, we could go back for the next ten years to the hymns of the Wesleys, in congregation and Sabbath-school; and let the people will have chorus hymns. I thought we were doing good service to furnish, in small compass, the very best that can be found. I find all preachers noted for their success in winning souls think highly of the selections made. Dr. Cuyler's congregation, of Brooklyn, absorbed many hundreds of copies.

GETTING A MUSICAL EDUCATION.

There are now here in Milan near two hundred American girls, cultivating their voices for opera or concert singing; and for every one here there are probably twenty more at home longing and expecting with more or less definiteness of purpose to come. While Milan is unquestionably the best place in the world for the cultivation of the voice, a great many mistakes are made by aspiring young singers in coming here from America, and therefore I have taken pains to ascertain the truth about the matter, and what I saw will be confirmed by the young ladies who are now here from Cincinnati.

First, the cost of living is generally nearly double that calculated upon, simple board and lodging at any respectable place not less than \$30 a month, often nearly double, and washing, etc., nearly as high as in America. Clothing, of course, is somewhat cheaper, but fuel and light make up the difference, so that a stranger can live in moderate style about as cheap in Boston to-day as in Milan. Then are to be added the cost of lessons, attendance at operas, carriages, etc., all of which are necessary items in a pupil's expenditure.

Next, then, is the teacher for the voice, who charges from \$1.20 to \$3 a lesson, according to his reputation; then comes a teacher of Italian, whose price is from 60 cents to \$1 more; and after him, in the order of time, a stage instructor, whose price is generally between the two named. Thus the pupil is compelled to pay from \$3.60 to \$6 a week for instruction. Add all of these things together, and the result is about a hundred dollars a month.

Another thing which is quite generally underestimated is the time required to turn out a first-class artist, even with the best of voices. Most young ladies come here with the delusion that, after they have taken a few terms of lessons at home, a year ought to suffice to take them to the highest summit of perfection. If the teacher is, fortunately, something more than a flatterer, they will soon find out that two, three, and even five years of earnest toil can only see them well started on the road.

The materials and conditions then necessary for a great artist are something astonishing. First, she must have an extraordinary voice. Then she must have years for its cultivation, and an abundance of means to defray the expenses. Next, she must possess charms of person and manner, and have more than dramatic talent; while a strong physical constitution is necessary from first to last.

The following list of the principal teachers here, with their prices for lessons, may prove of value to some one intending to study in Milan:—Maestro Lamperti, \$3; Mazzucato, \$2; Faccia, \$2; Sangiovanni, \$1.60; Montebone, \$1.60; Tryvalsi, \$1.20; Perini, \$1.20; Leoni, \$1.20; Bassile, \$1.20. Prices vary with the popularity of the teachers. The length of the lesson is generally from half an hour to an hour, though the pupils of Lamperti rarely get more than fifteen minutes each.

Of course there are many other professional vocalists, but those named are the ones who stand highest. Lamperti is 72 years of age, and has just married a German girl of 22 (one of his pupils). Tryvalsi, who was the teacher of Lamperti, is one of the very best instructors, 74 years old, and never leaves his bed. He employs an accompanist, and gives his instructions as he lies on his back. Sangiovanni is one of the most popular teachers with the American pupils, and now has under his charge two or three young ladies from Cincinnati.

There are a few young men from America, singing their "scats" and "lars," and expecting to compete with the Italian tenors—a task in which they will find some difficulty and not very much sympathy from the general public.—By A CINCINNATI GIRL in Milan.—Deader Smith's.

Our Book Table.

MANUAL OF DETERMINATIVE MINERALOGY. With an Introduction on Blow-pipe Analysis. By George J. Brush. New York: John Wiley & Son. This book is founded on von Kobell's "Tafeln zur Bestimmung der Mineralien," a book whose excellence has been long conceded, many editions of it having been published in Germany, and more than one English edition having appeared. The present work, however, is not a mere translation. Prof. Brush has added from his own observation much valuable material, especially in regard to newly-discovered species, and has thrown the statement of the characters of minerals into a systematic tabular form, exceedingly convenient for practical use. To the practical student of mineralogy the book in its present form may be commended as the best manual of Determinative Mineralogy—a fitting companion to the great work of Dana on "Descriptive Mineralogy."

The numbers of the admirable serial which has been published monthly by Estes & Lauriat, under the title of HALF HOUR RECREATIONS IN POPULAR SCIENCE, and edited by Dana Estes, have been gathered into a volume, forming a very handsome and valuable duodecimo of 478 pages. It contains full discussions, from the pens of the leading scientific scholars of the day, of the latest discoveries in various branches of the physical sciences—such as R. A. Proctor upon astronomical topics, Prof. Schellen upon "Spectrum Analysis," Professor Dana upon "Coral Islands," Dr. Carpenter upon "voluntary and morbid mental action," Dr. Winchell upon the "Geology of the Stars," etc. It is an excellent volume for family reading, as all these topics are treated in a popular and comprehensive manner, and are finely illustrated. It has a very full index.

The last published of the "Brice-Brace Series" of Scribner, Armstrong & Co.—THE GREVILLE MEMOIRS—will be the most widely read of any as yet issued. It contains all of the voluminous and a little more notorious diary of its author, Mr. Charles

C. P. Greville, of general interest. The English edition, published in open type, sells for \$15.00. This edition, in small, clear print, is sold for \$1.50. It is the private record, kept by a peculiarly observant and intelligent man, moving in the court society of England during the period from 1818 to 1837, including the reigns of King George IV and William IV. Mr. Greville was clerk to the Council under both these sovereigns. A singular admittance, not especially inspiring or calculated to give one a high idea of the dignity or wisdom of "divinely ordained" kings, or of their immediate associates, is given into the very sanctuaries of their private life. The personal sketches of well-known personages are very entertaining; among them the Duke of York, Lord Wellington, Princess (now Queen) Victoria, Lord Brougham, James Macintosh, Thomas Moore, Lord Byron, Napoleon Bonaparte, Macaulay, Talleyrand, etc. Such pictures from the life are always entertaining, and especially when sketched by so skillful an keen an observer. The events of the first half century are still fresh in our minds. Unlike ordinary history, these chronicles have a human coloring; and although at times they may not be entirely relieved of personal prejudices, they are far the most inviting records for the reader. The volume, with its predecessors, is edited by R. H. Stoddard, and is for sale in Boston by Young & Bartlett, School street.

The same good taste and wide variety of selections are exhibited in the last of the LITTLE CLASSICS as in previously published volumes. It bears the general and significant title of "Laughter," and presents nine humorous selections, some of them familiar enough to every reader, and some well known, but all of them excellent representative papers of their class. Dickens' "Christmas Carol," making immortal Bob Critch and Tiny Tim, Charles Lamb's "Dissertation upon Roast Pig," Edward Everett Hale's "Skeleton in the Closet," and O. W. Holmes' "Asylum for Aged and Decayed Funsters," are here, with others. How handy these books will be during vacation, next summer!

Our agents in Cincinnati, Hitchcock & Walden, have presented the memoir of our distinguished senior Bishop, Thomas A. Morris, in a very attractive form. It is published upon tinted and calendered paper, with handsome type, and forms a beautiful duodecimo of 407 pages, with a lifelike portrait of the excellent Bishop as he appeared in the prime of his maturity rather than in the feebleness of his later years. This LIFE OF BISHOP THOMAS A. MORRIS, D. D., as it is entitled, is written by Rev. John H. McElroy, D. D. The early portion of the biography, to the entrance upon the Episcopacy, is largely arranged from an autobiographical sketch prepared by the Bishop himself—the latter portion from Church documents, the public press, and personal reminiscences. The author has made good use of his material, and gives the Church an interesting and faithful portrait of one of her honored chief ministers. Many happy illustrations will be found of the quiet humor, sound common sense, and clear, comprehensive utterances of truth which marked the public life of this eminent man. He had many of Mr. Wesley's characteristics in his sermons, but through them a still sweeter vein of quiet, homely wit, that won and held the attention of his audiences; while his easily apprehended declarations of truth impressed themselves upon the heart. The volume brings this venerable father in our Church back again to the vivid recollection of those that ever met or heard him. The book will be welcomed in all Methodist families, and by others, as the interesting record of an eminently useful Christian minister.

Twenty-three of the discourses delivered at the late memorable Round Lake Camp-meeting, by ministers of the Methodist Episcopal Church, the Church South, and of the Methodist Church in Canada, have been gathered into a duodecimo volume of 500 pages, and published by Nelson & Phillips, under the title of FRATERNAL CAMP-MEETING SERMONS. The sermons were reported from the press of the Clergyman by S. M. Stiles, and J. G. Patterson. The book is happily introduced by B. M. Peck, and concludes with a very warm account of the formal fraternal meeting that was embraced within the programme of the exercises. It is a fine collection of earnest and powerful discourses, and perpetuates the memory of a remarkable occurrence. Short of the pleasant and profitable sale it merits the remainder of the memorable sermons of this great meeting will be published. We glance over the fervent discourse of the eloquent Missionary Secretary, who has lately passed into the upper sanctuary, with peculiar emotions. Those that heard it will long remember the hour of its delivery. The volume, in many respects, is a remarkable one, and it remains to be seen how much of the fraternity of that hour will be exhibited by our eminent Southern brethren, as they have opportunity, to our ministers who may providentially visit the South.

Our denominational literature is being specially enriched, just at this time, with interesting biographies. Indeed, this has always been the strong point in Methodist book-making. Nelson & Phillips have just published another delightful volume of reminiscences of the illustrious and successful of a previous generation. The venerable and greatly respected Dr. Z. Paddock has prepared an admirable memoir of his brother, Rev. Benjamin G. Paddock, with quite a full sketch of his times and of his associates, renowned in the early annals of Methodism. These volumes are always profitable, and there is an undying fascination in the story of old itinerant heroes. Portraits of both the subject and author grace the volume.

It is some time after holidays, but here comes from the press and bindery of Nelson & Phillips a luxurious volume—an elegant square quarto, on thick paper, with seventeen remarkably finely printed illustrations. The volume is entitled "THE VOYAGE; OR, A SONG OF THE SEAS AND OTHER POEMS," by Rev. F. Burr, D. D. The author of these poems (the book being chiefly devoted to the main poem, "The Voyage") is the eloquent writer and preacher upon the heavens, whose volume ("Ecce Caelum") attracted justly so much attention, a few years since. We confess to enjoying Dr. Burr's prose better than his poetry (but this is doubtless from our lack of poetic taste). Writers that preach nearly as well as they write, begin to compare with him in his poetic prose compositions, write better verse, so it seems to us; but it is very probable that Dr. Burr likes his verse best, as Milton is said to have preferred his "Paradise Regained" to "Paradise Lost." The book is a beautiful work of typographical art.

LITERARY NOTES.

Claxton, Remsen & Haffsinger recently published a "Philosophy of Literature," by B. A. M. Its main divisions are "Principles and Facts," "Theory" and "Practice," which are certainly comprehensive enough to exhaust the subject, although the author calls the work only a "fragment of a complete whole."—The Stately House of England, by J. Leavelle Jewett and C. Hall, and "The Cotton Saturday Night," by Robert Burns, are the two main holiday volumes published by Porter & Coates.

The Christian World.

MISSIONARY DEPARTMENT.

BY REV. R. W. ALLEN.

From the General Missionary Committee.

Resolved, That we recognize the fact that the most efficient organs for the diffusion of missionary intelligence and inspiration, and that we earnestly urge upon them the fullest and most faithful advocacy of the claims of the Missionary Society.

Sweden. — Our mission has enjoyed most extraordinary success. Superintendent Witting furnishes some most interesting particulars of the work in his annual report. The congregations in most places crowd the church and halls. People come to hear the Gospel from 20 to 50, and even 100 miles. The increase of membership during the year is 892. There are 22 chapels, some recently built, more going up, and arrangements made for soon building several others. There are 82 Sunday-schools, and 1,426 scholars.

Mexico. — Rev. James Pasco, writing from Toluca, Mexico, speaks of great success attending the preaching of the Gospel, 75 recently being baptized, and converts from Romanism and many others of all ages seeking after the truth.

Missionary Notes. — A most remarkable work of grace has commenced in St. Petersburg, Russia, through the instrumentality of an English lord, by the name of Radstock, resembling an old-fashioned Methodist revival. Great excitement prevails in the meetings, which Mr. R. conducts by kneeling with his back to the audience, silently entreating Christ to prepare him for the duties of the hour, then turning to the audience, when all kneel, and he fervently leads them in prayer; after which he discourses from the Bible in the most eloquent and impressive language. His audiences are overflowing with princesses and countesses, and many speak in the most passionate manner of gratitude to God for being led into the way of salvation. It is a most wonderful work.

Rev. T. B. Wood, of our South American mission, writes hopefully of his work. He says: "The greatest hindrance to religion among the English here is the drinking system," and a society has been organized against this great evil.

Rev. S. A. Stensen represents our mission in Norway in a most prosperous state. The probationers, he says, "number about seventy, the most of them faithfully striving forward."

In Siam the Gospel is accomplishing its mission through the labors of the American Presbyterians. The same is true of Laos.

The American Presbyterian Mission in Damascus is doing a noble work, the people becoming quite interested in the Gospel.

Rev. Luke Wiseman, D. D., at the late anniversary of the Wesleyan Missionary Society, gave the following facts of the missions in China: "The first mission in that country commenced 1807, and in 30 years 30 different missionary societies have entered the field (11 of them American, and 4 German), employing about 196 American and European missionaries, 28 native ministers, and 618 native agents of all kinds. The membership in the Churches is about 10,000."

The number of converts baptized in all the missions of India, including Burmah, the last year, is 6,324.

LETTER FROM BROOKLYN.

The Week of Prayer was observed with unusual interest in this city of churches. While some of the Methodist Churches, who indeed have always so many weekly services that they may well be excused from multiplying new ones, took no special notice of the occasion, the majority did; and among Congregationalists and Presbyterians the observance was almost universal. At Plymouth Church, Dr. Burdett, Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism. Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

Nelson & Phillips have just their delightful volume of reminiscences of the itinerant adventures and previous generation. The late greatly respected Dr. Z. prepared an admirable memoir of the late Rev. Benjamin G. F. Follen, a full sketch of his times, and a strong point to Methodism.

different lady leading and a different topic being under consideration every hour. The topics were, The Church of Christ, Intemperance Pervading all Classes, Children and Youth, Business Men and Their Perplexities, and Entire Consecration. The attendance was very large, the general tone of addresses and prayers very solemn, and the interest apparently sustained to the end. A series of ladies' meetings was also held every morning throughout the week at eleven o'clock, at Dr. Taylor's Broadway Tabernacle in New York. Several ladies, well known in every good work of our city, took the lead, and Miss Smiley was present throughout. Mrs. Marshall O. Roberts, who has so recently gone from a foreign shore to her true home, used to preside at these meetings, and on this occasion her chair was tastefully draped with evergreens, while above it, where the weary head of the leader might have rested, was a pillow of tuberose, camellias and jasmine, with the words "With Jesus" wrought on it in letters of blue violets.

The Foreign Sunday School Association was convened to pray for its many interests in foreign lands, and a circular presented from the Y. M. C. A. in Japan, asking the prayers of the Alliance for Christian work in that great empire. On this occasion a very important letter was received from Dr. Constantine in Athens, giving a picture of the state of religion in the ancient Greek capital. He represents the Greek Church as "sound in doctrine and organization," the Bible free to those who will read it, but the ignorance of the secular priesthood and the jealousy of the bishops effectually prevent the enlightenment of the people, and leave them an easy prey to the infidel rationalism with which the free press is rampant. No one is allowed to teach religion except priests appointed by government, even in the schools of the missionaries, and for this reason many of these have been closed, while all the Sunday-schools, which opened with great promise of success, have been abandoned, those who were interested giving their attention to night schools for boys. Dr. C. thinks that the only way to do good, especially among the young, is the establishment and circulation of religious newspapers.

Of course the temperance workers had their share in last week's services. The meetings were better attended, and more solemn than usual. On Thursday of this week there has been an all-day prayer meeting, and preparations are making for a State Convention to be held February 4th and 5th, at which it is hoped friends of the cause from many neighboring States will be present. It is asserted, I know not upon what authority, that during the first nine months of this work "five hundred and ninety-one saloons have been closed in this city." If this is true the work can hardly be considered a failure. It is hoped by many that this sacred week will prove to have been a prelude to a deeper and more widespread spiritual life in all our Churches, and that Christian love will be so quickened as to feel constrained to go out into the highways and hedges, and compel men to come in. There seem to be presages of such a state of things, and many of the Churches are continuing their daily services.

May God so pour out His Spirit upon Brooklyn not only, but every city and village of our land, that 1875 may be remembered as the year of jubilee by at least this generation. M. E. W.

EDUCATIONAL.

The Boston Herald says that New York common schools give instruction in drawing, and photography, and telegraphing, and three or four languages, "but if their scholars can come out of the schools, as they do in some cities, without a decent knowledge of spelling, unable to read with ease or effect, or to write plain, legible hands, what are all their scientific and linguistic attainments worth?"

The names of Israel Washburn, Jr., LL.D., and the Rev. E. C. Bolles, D.D., are mentioned in connection with the Presidency of Tufts College. Dr. Miller's resignation takes effect the middle of February.

The Rev. Mr. Haweis, author of "Music and Morals," is about to publish a novel entitled "Ashes to Ashes," which is to be an argument in favor of cremation.

John P. Jewett of Boston, says the Daily News, on obtaining the manuscript of "Uncle Tom's Cabin" from Mrs. Stowe, learned from Professor Stowe that at that time (25 years ago) the Professor and his wife were not worth all told, \$800. Now Mrs. Stowe has property in her own name estimated in value at \$175,000. "Uncle Tom's Cabin" alone brought her \$42,000.

The Illinois Industrial University has had during the past term 350 students, and the scholarship is higher than in former years. The architectural students are increasing, and a short builders' course is proposed to aid experienced carpenters and mechanics who desire to fit themselves for master-builders.

The Cincinnati Commercial says of the Louisville Library Lottery scheme "that it is one of the most impudent and gigantic frauds ever attempted. The proposition is that if the people contribute five millions of dollars to a scheme of chance, in which the name 'Library' is used as a bait, one half that sum will be re-distributed by lot! Who ever heard of anything out of the lottery line equal to this in sheer impudence? The managers propose to take two and a half millions of dollars — fifty per

cent, on five millions—for their trouble; and the people have been pouring their hard-earned dollars by the million into this mad-hall!

The Baldwin University at Berea, Ohio, is not to be consolidated with the Ohio Wesleyan University at Delaware. Mr. Baldwin finding parties unwilling to consent to the transfer, the removal will not take place. But he has decided all the grind-stone quarries to the University, so it can now go forward and realize by sale or rental a more adequate income.

The New York Compulsory Education Act, which went into effect January 1st, requires the instruction at school or at home of all children between the ages of 8 and 14 at least fourteen weeks in every year, eight weeks of which must be consecutive; forbids the employment in any kind of labor during school hours of children who have not received such instruction; provides penalties for parents and guardians who neglect to obey the first provision, and for employers who violate the second, and makes it the special duty of school trustees to visit manufacturing establishments for removing therefrom children who have not received the instruction required by this law. The parent or guardian may have instruction given to the children under his charge either in the public day or night schools, at church or private schools, or at home. Two sessions of the night school are, for the purposes of this act, deemed equal to one session of the day school. The law meets with opposition from many different quarters, and the results of its enforcement will be looked for with interest.

Archbishop Manning says he intends the conflict with Lord Acton and Canons shall be war to the knife.

Twelve States have made education compulsory.

TEMPERANCE.

WOMAN'S TEMPERANCE UNION.

The Woman's National Temperance Union, held at Cleveland last November, adopted the following plan of work:—

In the expectation of more harmonious and efficient action, we seek especially to establish a union of all the forces at work for the suppression of intemperance. To the constitution for a national organization each State is expected to become auxiliary, and it is earnestly recommended that auxiliaries be immediately formed in all the States. To act with any degree of permanent success, action must be concerted. We also urge uniform organizations everywhere, by State and Congressional Districts, while we leave each and all free to pursue whatever course of proceedings local necessities may suggest, thereby securing that unity in variety which is the normal outgrowth of every human institution.

Among the many methods of operation recommended, those of more general application may be mentioned:—

1. Frequent temperance mass meetings in churches, visitation to the drinking classes and their families, and meetings for the masses in which the Gospel cure for intemperance is offered them;

2. Circulation of temperance literature; 3. securing the co-operation of pastors in special temperance services at some of the stated times and places of worship; 4. as the ultimate triumph of the temperance reform lies in the thorough training of children and youth in right principles and practices, we urge the formation of temperance societies in all schools, especially in Sabbath-schools; 5. the circulation of the pledge, as the pledge is our ballot, and every vote counts; 6. earnestly recommending unfermented wine for the communion service; 7. also the opening of coffee-houses and "friendly inns" to take the place of saloons; 8. the erection of fountains in every city, town and village, emblematic of our work, as well as essential to the comfort and sobriety of the community; 9. but above all, as the instrumentality most efficacious, and without which all others are futile, we call upon all to be instant in season and out of season in prayer, invoking the aid of the Holy Spirit and the divine benediction. Our work, which originated in prayer, must be continued and consummated by the same unflinching agency that has proved so mighty to the pulling down of strong-holds.

The convention also proposed the immediate establishment of a periodical which shall be a national organ, and hope to make it the Woman's National Temperance Paper—one that shall go into all homes, and touch the thought of all people. And as the way opens and means enlarge, it is hoped the publication of other temperance literature will receive special attention.

In order to the fulfillment of all our designs, it will be readily seen that the work must have a financial basis. A plan, simple but sure and feasible, asks each person to give one cent a week as member of an auxiliary society, or temperance league; a portion of this to be pledged to the State organization, which organization pays a certain percentage to the national fund, to carry forward the general work. This plan, which cannot be burdensome to any, gives us command of resources sufficient to employ the best talent, to aid in the formation of a strong and healthful temperance literature.

Such in substance is the design and plan of our temperance work; and we invite to our aid in its prosecution all who desire and labor for the interest of humanity, our national prosperity and the honor of God.

E. E. Marcy, Evanston, Ill.; A. F. Leavitt, Cincinnati, Ohio; Mary C. Johnson, Brooklyn, N. Y.

Cleveland, Nov., 1874.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

January 25, 1875.

FLOUR—Superfine, \$4.25 @ 4.50; extra, \$4.75 @ 5.00; Michigan, \$4.50 @ 4.75; St. Louis, \$5.50 @ 6.00; Southern Flour, \$4.75 @ 5.00.

CORN—Mixed and Yellow, 57½ @ 58c. bush. OATS—@ 50c. bushel.

RYE—\$1.00 @ 1.05 per bushel. SHORTS—\$2.75 @ 3.00 per ton.

FINE FEED—\$20.00 @ 22.00 per ton. SEED—Timothy Herds' Grass, \$3.50 @ 4.00 bush; Red Top, \$4.00 @ 4.25 per bush; R. I. Bent, \$3.25 @ 3.50 bush; Clover, 10½ @ 11c. per lb.

APPLES—\$1.50 @ 2.00 per bush. PEARS—\$2.25 @ 2.50; Lard, 14½ @ 15c; Hams, 10 @ 12½c.

BUTTER—35 @ 42c. CHEESE—Factory, 14½ @ 15c. EGGS—30 @ 34 cents per doz.

HAY—\$12 @ \$14 per ton, for Eastern Pressed. POTATOES—\$2.25 @ 2.50 per bush.

BEANS—Extra, \$4.00 @ 4.25; medium, \$3.00 @ 3.25 per bush. TURNIPS—12 @ 15 cents @ bush.

CARROTS—50c. @ 60c. per bush. DRIED APPLES—@ 60c. @ 65c. per lb.

CABBAGE—6 @ 8c. per head. CRANBERRIES—\$5.00 @ 6.00 per bush.

ONIONS—\$3.00 @ 3.25 per bush. MARROW SQUASH—\$1.25 @ 1.50 per bush.

SWEET POTATOES—\$4.00 @ 4.50 per bush. REMARKS.—Receipts of Provision are full, and prices remain very steady. The Flour trade is quiet. Best grades of Butter is firm.

C. G. BROCKWAY & CO., PROPRIETORS OF THE LARGEST Retail Flour Store

In Boston, are selling the BEST ST. LOUIS FLOUR FOR \$9.

TIP TOP FLOUR FOR \$8.

VERY NICE FLOUR FOR \$7.

Delivered Free and Warranted. Also Flour, Graham, Oat Meal &c., in bags, C. G. BROCKWAY & CO., 230 Friend & 130 Portland Street.

HALEY, MORSE & CO., FURNITURE, 411 WASHINGTON ST., BOSTON.

ENTIRELY NEW STOCK.

Our Store and Stock having been destroyed by fire in May 1874, we are now prepared with an entire stock of New Goods of the BEST QUALITY and LATEST STYLES OF

Parlor, Chamber, Dining Room, and Library Furniture

Draperies and Interior Decorations, At Prices that Defy Competition!

HALEY, MORSE & CO., 411 Washington Street.

SANFORD'S INDEPENDENT LINE.

Summer Arrangement.

The steamer CAMBRIDGE, J. P. Johnson, master, and the steamer KATAHDIN, W. R. Root, master, will leave Boston for Bangor and the intermediate landings on the Penobscot River, alternately every MONDAY, THURSDAY and FRIDAY, at 6 o'clock P. M.

Pass from Boston, in connection with the Knox and Lincoln Railroad, Thonasket, \$2.15; to Warren, \$2.40; to Waldoboro', \$2.60; to Newcastle and Bangor, \$2.75.

Freight received daily (Sundays excepted) at 4 o'clock. W. M. HASELTINE, Agent.

10 Foster's Wharf.

R. W. Patten

32 AVON STREET,

(Opposite Temple Place, near Washington street, Room 61.)

ONE of the most ingenious mechanics—we might say artists—in the city. He repairs broken clocks, watches, and musical boxes, and does all kinds of fine work in gold and silver. He is a perfect workman. Fine, antiques and porcelain repaired in the best manner. Gold and silver plating.

Lectures.

The undersigned will lecture, as heretofore, the present season. Terms reasonable. Subjects: The World's Greatest Orators, Popular Errors and Popular Tendencies and Elements of Success. REFERENCES: Stacy Baxter, Professor of Eloquence at Harvard University, and Rev. B. R. Palmer, Editor ZION'S HERALD. D. L. EMERSON, 55 Sears' Building, Boston.

Mercantile Saving Institution, 357 Washington Street, Boston.

All deposits made in this Institution commence drawing interest on the first day of each month. Interest is paid on deposits for all full calendar months they remain in Bank.

The Institution has a guarantee fund of \$250,000, for the express protection of its depositors.

HUGH FLOOD, HOUSE, SIGN AND DECORATIVE PAINTER.

10 Province Street and 14 Chapman Place, Boston.

Will execute orders for all kinds of work promptly and at low prices. Having enlarged premises, has increased facilities for doing business. A specialty made of Signs and Decorations.

BOOKS.

Popular Books, by Julia A. Eastman. The 1000 Prize Story, Striking for the Right, \$1.75

Short Comings, and Long Goings, \$1.25

Kitty Kent's Troubles, \$1.00

School Days of Beulah Romney, \$1.00

The Romneys of Ridgmont, \$1.25

D. LOTHROP & CO. Publishers, BOSTON.

CHURCH AND CHAPEL ORGANS.

on sale and built by W. M. B. SIMMONS & CO., Charles St., Boston. Specifications and Testimonials sent to applicants.

Fort Edward Collegiate Institute.

For ladies and gentlemen, \$25 per board and tuition per term of 12 weeks, beginning Dec. 10, 1874, ending March 25, 1875. Courses of study: Commercial, Scientific, Classical, Eclectic. College preparatory, and Professional preparation, or the students may select any course of study. Higher tuition to experienced families and to those intending to enter military, one-third discount. For self-boarders, good and accessible rooms with heavy furniture at \$5 per term. Students admitted at any time proportionately. Fifteen teachers. Superior building. Twenty years of prosperity. Address for catalogues: Fort Edward, N. Y.

JOS. E. KING, D. D., Fort Edward, N. Y.

Troy Conference Academy, POULTRY, VERMONT.

The Fall Term of 16 weeks will begin Aug. 27. The Winter Term of 12 weeks will begin Jan. 5. The Spring Term of 12 weeks will begin April 7. Five regular courses. Special classes for young men preparing for the ministry. Thorough preparation for college made a specialty. For circulars of information, address: Rev. MARTIN E. CADDY, A. M., Principal.

CHURCH ORGANS.

At the lowest prices consistent with the quality and guaranteed. Send Stamp for Catalogue.

E. G. HOOK & HASTINGS, Boston.

Builders of nearly 800 organs, including the St. largest and most complete in the country. Established 1827.

HAILETT & CUMSTON PIANOS, 339 Washington Street.

PIANOS sold on installments, and to let. Second-hand Pianos taken in exchange.

FAIRBANKS' SCALES.

THE STANDARD OF THE WORLD.

Highest Priced Paris in 1873.

Vienna, Montreal, N. Y., 1873.

Philadelpia, 1874.

The most Accurate.

The most Durable.

The most Convenient.

In every respect worthy of the most implicit confidence. Warehouse, 9 MILK STREET, BOSTON.

FAIRBANKS, BROWN & CO.

311 Broadway, New York.

90 FAIRBANKS & CO.

Furniture

H. L. COLLAMORE,

111 and 113 COURT STREET.

Special Sale at Very Low Prices.

Of Parlor Suites, Sofas, Lounges, Chairs, walnut Chamber Beds, from \$10 to \$200, chestnut Beds, common do, Marble Top and Extension tables, Bed Rooms, Washstands, Wardrobes, Bookcases, Mirrors, Carpets, Oil Cloth, Mattings, Beds, Bedsteads, and all kinds of household furniture. Upholstering and furniture repaired in the best manner.

Bill of Fare

MRS. PHILLIPS' HOLLY TREE

Coffee House,

ESSEX STREET.

COOKED TO ORDER.

Beef steak, 15c. Cold roast beef with 15c. Fried liver, 15c. Cold corned beef with 15c. Trippe in butter, 15c. Cold boiled ham with 15c. Oysters, stewed, 15c. Cold roast beef and 15c. Oysters, raw, 15c. Cold roast beef and 15c. Oysters, fried in cream, 15c. Cold roast beef and 15c. Pork steak, 15c. Cold roast pork and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and 15c. Roast veal, 15c. Cold roast veal and 15c. Roast mutton, 15c. Cold roast mutton and 15c. Roast chicken, 15c. Cold roast chicken and 15c. Roast turkey, 15c. Cold roast turkey and 15c. Roast pig, 15c. Cold roast pig and 15c. Roast lamb, 15c. Cold roast lamb and

PUBLISHER'S NOTICE.

The name of each subscriber is printed on the paper sent every week, and the date following the name indicates the year, month, and day to which it is paid. If this date does not correspond with payments made, the subscriber should notify the Publisher immediately.

Postmasters and subscribers wishing to stop a paper, or change its direction, should be very particular to give the name of the post-office to which it has been sent, as well as the one to which they wish it sent.

Persons desiring to stop the paper should write to the office of publication, and be careful to forward the amount due; for a subscriber is legally bound as long as the paper may be sent, if the arrears remain unpaid.

Communications which we are unable to publish will be returned to the writer, if the request to do so is made at the time they are sent, and the request stamps are enclosed. It is generally useless to make this request at any subsequent time. Articles are frequently rejected, which, if condensed into half their space, we might be glad to use. Anonymous communications go into the waste-basket at once, unread.

Articles are paid for only when this is expressly stipulated.

ZION'S HERALD.

THURSDAY, JANUARY 28, 1875.

The chosen Committees of the Northern and Southern Presbyterian Churches held a week's session in Baltimore, to arrange, not an organic union, but simply fraternal interchanges of delegates. The Northern brethren were evicted of their Southern counterparts, their delegation being eminently composed. Among its members was Dr. Henry J. Van Dyke, whose marvelous conservatism during the war cannot be forgotten. But the Southern delegation threw itself back upon its dignity at once. It insisted that all their conference should be carried on in writing, thus cutting off all that subtle and insidious influence arising from kindly personal intercourse, the persuasive effect of social conversation and mutual explanation. Significantly enough, while the Northern Committee commenced their overtures to the chairman of the other body with the usual Christian appellation, "Dear Brother," their own corresponding officer was addressed on the part of the Southern Committee as "Dear Sir."

The Southern Committee objected, first, to the powers of the other delegation, and secondly, demanded, as an indispensable preliminary to any fraternal correspondence, that the Northern brethren should recommend to their next Assembly the adoption of a resolution declaring that all their "acts and deliverances," before and during the war, relating to their Southern brethren, were disavowed, and expressing regret for them—which was about the coolest proposition, all things considered, that we ever remember of reading as coming from an ecclesiastical body. The Northern Assembly had already declared null and void, and of no binding efficacy as judgments of the Church or as rules of proceedings, the acts and deliverances of which the Southern Committee complained, and as having no import or injurious imputation as applied to existing Churches and members of the Southern Assembly, which was all, if not more, than the most exacting Christian charity ought to require.

The result was, says the *Presbyterian*, that the Southern Committee very decidedly rejected the overtures, even after "they strained every point of concession to the utmost for the sake of Christian fellowship and reconciliation." This ineffectual effort to secure fraternity between the Northern and Southern Churches of the Presbyterian body, so earnestly and kindly attempted, is, to say the least, significant.

We are particularly pleased to see that Dr. James Porter has commenced a series of very interesting letters in the *Christian Advocate* upon "Methodism and Abolition." In the many personal and historical records which have been written, of late, of the great anti-slavery struggle in this country, the early, prominent and uncompromising efforts of our New England Methodists and laymen have been either entirely overlooked, or treated with only a passing notice, as also the brave and outspoken front which ZION'S HERALD in its columns presented, from the very opening of the controversy until its close, in both the defensive and aggressive forms of the fight.

Dr. Porter is well prepared for the work upon which he has entered. His busy pen, which began to be employed in his early ministry, was first inspired by the great debate in the Church and country on the slave. He has been a party from the first in the struggle. He knows how early New England Methodism planted herself upon the broadest principles of human rights, and the whole story of the long discussion in her own ranks which anticipated the victory that ultimately crowned the truth in the highest court of the Church. His mind is still active, and his pen elastic. He writes with the vividness of one that saw what he describes, and with the fullness of one that had been long familiar with its theme. These papers will be interesting as they appear serially, but the volume which certainly ought to be made out of them will be readily sought for by all that remain of a former generation, and, it is to be hoped, by their children also. These annals should be written, that the future historian may have all the facts out of which the full record may be made, and thus be able to give to the various agencies providentially employed their due weight.

We find in an exchange an announcement that is doubtless correct, although we have seen no official statement to this effect, that Rev. Leroy M. Vernon, D. D., has accepted the position of pastor over the American Union Church at Rome, Italy. This is the church, we believe, in which Dr. Cummins preached the dedicatory sermon, a year since, when in Rome. It is, like the American chapel in Paris, which at present, we suppose, is an independent Union Church. In the paper from which we clip the item it is remarked: Mr. Vernon is the representative of American Methodism in Italy, and was formerly stationed at St. Louis, Mo., a gentleman in middle life, who has had large experience, and possesses a catholic spirit. In a late letter he thus gave his views of the situation: "Distinctly denominational Churches in such places seem to me neither in good taste nor in good spirit. I would see one Church service, common to all, where all evangelists would be welcome, and would be invited to officiate, and all Christians free and invited to worship, and such a Church, conducted with sobriety, dignity and true religious aims, with no covert currents drifting towards decomposition."

All this seems to us rather remarkable, as coming from the lips of one who had been for years employed as missionary by a distinct branch of the Christian Church, and has, from time to time, especially of late, made very encouraging reports as to its success and prospects. Why would not

one undenominational Church be equally desirable at home, with no "covert currents" in it "drifting towards decomposition?"

INTOLERANCE OF OPINION AT THE SOUTH.

It is not a matter of surprise that the Southern people, who have been educated to look upon the colored population as an entirely inferior race, incapable, by any amount of cultivation, of reaching a high average of intelligence or moral sensibility, should be slow to concede to them the social rights with which their civil freedom and citizenship, not to speak of their common brotherhood and Christian fraternity, endow them. The effect of schools upon the race, which we at the North have witnessed, they have not as generally seen; and the average black man, at the present hour, gives but a small promise of what the training of a hundred years of freedom will develop in this very susceptible, although now terribly depressed race. We do not wonder, with the fresh remembrance of the servile relation that these people have held, and their dreadful ignorance, superstition and vice, that Southern society shrinks from anything like close social contact, and especially from even the intimation of intermarriages. The very form of argument often used at the North to meet any expressed horror of this kind—that the sad evidence of the intermingling of color weakens all the force of such an expression of disgust—is, after all, the strongest ground of opposition to it; for although the condemning fact is everywhere apparent, it is always associated, in the minds at least of Southern Christians, with a breach of the moral law, and is looked upon, in a degree, as the social vice with us. By intelligent and religious men it has been considered as one of the most serious evils of slavery, and the bane of the South.

The misfortune is, that the advocacy of the civil and Christian rights of colored freedmen by Northern men is almost universally associated with the impression that this, in the minds and purposes of such persons, involves the idea of the most intimate social intercourse and the encouragement of intermarriages. Without any absolute class distinctions at the North, there are social distinctions that are preserved, without in the least abridging the utmost freedom of intercourse, the discharge of fraternal and Christian offices, the intermingling in political and religious circles, and the living in a near neighborhood to each other in perfect harmony. No intelligent Northern man asks of a Southern citizen any more deference to, or nearness of social intercourse with his colored fellow-citizens, than we yield to those of other nationalities, to persons of different tastes and habits, whom we esteem as equals before the law, and children of the same heavenly Father, having claims upon all our Christian offices, but not necessarily to be chosen as our most constant companions. This matter must be left to every man's sense of propriety, to his own taste, and to the conviction of an enlightened conscience. This, however, is always to be remembered of these distinctions in our Northern society: they are not iron bound, but constantly out of them, through the inspiration of education, free opportunities and religion, from the humblest, poorest, and most depressed, individuals are constantly springing into the front ranks and the highest estimation, and becoming the most prized members of what is esteemed the best society.

But here is the serious, unfriendly and unchristian fact: While Southern politicians, ministers and laymen can express their sentiments, however obnoxious they are to the convictions of Northern men, with the utmost freedom, in the pulpit, in the railroad car, in the hotel, on the corners of the street, with great demonstrations of earnestness and violent denunciations even of others holding different views, the most guarded utterances made by Northern men at the South, that can be distorted into opposition to prevailing sentiments, are met with impudent sneers or social ostracisms; and every form of personal and business opposition is put into requisition to drive away any one daring thus to utter, in a perfectly gentlemanly way, an honest conviction. The eminent Southern ministers that visited the Northern camp-meeting, last summer, were shown every possible attention, and allotted every honorable opportunity to address our largest audiences. They were frank in the expression of their own sentiments, courteous indeed, but still not guarding severely their speech in social intercourse. No one thought of criticizing the freedom of those eloquent guests. Has one of them, however, in Southern prints attempted to secure a like return of courtesy for our eminent Northern ministers who may providentially visit the South, or suggested that the pastors of the M. E. Church South should pay the respect to their Northern brethren due to their office, their character, and the fraternal attentions they have vouchsafed to visitors from the South? Our most cultivated men, high in office, renowned for talent, accomplished scholars, men marked for their gentle address, enter cities and large towns where several Southern ministers have Churches, but not a man of them, although the fact is publicly known of their presence, offers a nod of recognition, or proffers the slightest Christian courtesy. What is the significance of this? And this is not true simply of individual ministers who have been outspoken in their views upon Southern sentiments, but of our most conservative, fraternal, and peace-seeking men. There are no conspicuous instances recorded where this un-

fraternal policy has been even temporarily interrupted. There have been no Round Lake Camp-meetings in the Southern States.

The most singular fact is the apparent unconsciousness of the existence of this hateful, unmanly and unchristian temper, on the part of Southern men, and the evident feeling of abuse which they manifest when Northern persons infer and state that there is any lack of true courtesy or manly generosity among the better portion of the Southern communities. There is no doubt that exaggerated and false statements have been made; and there is also no doubt that one half of the personal and pecuniary injury to Northern business men, the social and most offensive ostracism and positive violence and brutal abuse, in portions of the Southwestern States, has never been told. But permitting the best portion of Southern society, in a part of Georgia where a considerable portion of Northern people is gathering, to express itself, and what do we find to be the condition of public sentiment? The gentleman with whom Bishop Haven has heretofore boarded, we are sorry to write—a man from the North—with whom our friend, to whom we have heretofore alluded, found accommodations, with others, Southern citizens, as a boarder, seeks to give his own account of the difficulty to which we referred a few weeks since. We copy his exact words, as they were written to a gentleman of Atlanta, in explanation and justification of the unpleasant affair: "Mr. O., in his argument, unfortunately made a very objectionable point, which caused ill feeling, which continued to increase until it became too uncomfortable to be borne; hence the notice to him. I cannot but think that Mr. O. should have had self-respect enough to have changed his quarters when he found his presence objectionable and himself ignored in table conversation, without subjecting us to the extremely unpleasant task of telling him so." There! Despite the strong temptation to the contrary, we have not underscored a word that the writer did not himself, nor added a single exclamation point. To all that know Mr. O., his habitual reticence, his prudence and his Christian sweetness, the argument would be a *fortiori* against the probability of any other Northern minister's opening his lips without making an "objectionable point" in that circle. And yet, for this simple, quiet expression of an opinion, drawn out in free conversation, he must be driven from the boarding-house.

There is no need of any of the mis-statements with which this incident was at first unintentionally invested, coming as it did through several lips. Here is the fact, over the signature of the most interested party in the affair. What is an open-hearted man to do? If that company would not stay in a boarding-house with him, what reason is there to believe that any public house would not be afflicted by his society? A sensitive man would very naturally draw such an inference, and desire to find an atmosphere where he could safely take a long breath. We are glad to know that the proprietor of the Kimball House repels the mistaken intimation that the incident occurred within the handsome halls of his popular hotel, or that his guests could force him to such an act of discourtesy to one of his boarders. We shall call at the Kimball House certainly when we visit Atlanta!

The moral, however, of the event is, in no measure, affected by the corrections of the errors with which it was associated. This intolerance of opinion, amounting to absolute social persecution, is the bane of the civil, social and religious communities of the South.

AN ORIENTAL ABOLITIONIST.

It seems quite clear from the most recent accounts that the Khedive of Egypt is in bitter earnest in his effort to destroy the slave-trade of Central Africa. When he fitted out the great expedition under the control of Baker he gave to the world this as the main reason for undertaking the enterprise, although the world very greatly suspected his sincerity. But Baker was in earnest, notwithstanding the treachery and chicanery of his officers, and fully proved to the Egyptian ruler that he could not do a better thing for his own aggrandizement than to root out this cruel traffic and give room and encouragement to legitimate trade.

The Khedive has, doubtless, very far-reaching plans regarding the extension of his rule into Central Africa, although he hardly goes so far in his purposes as his grandfather, Mohammed-Ali, who desired to subjugate the Arabian Coast of the Red Sea, and reckon Mecca and Medina among his possessions. Ismail Pascha is pushing his work vigorously into the territory south of Egypt, and is meeting with great success, under the English Colonel Gordon, and our American officer, Colonel Long, who has just gained some very fragrant laurels.

A great part of the territory of the Upper Nile is known under the general name of Soudan, and much of this has been for some time under the nominal rule of Egypt. Abyssinia is about the only real enemy of Egypt in this region, for nearly all the negro tribes seem conscious that sooner or later they must fall into the hands of Egyptian rule; and this is gradually gaining strength in all these regions. The Khedive is virtually without control. Unobserved he is extending his military and trading posts farther into the interior, and we scarcely know of some of his expeditions until we learn their results. This state of things arises partly from the fact that so small a body of trained

troops can do so much execution against these untutored warriors that they can be collected and marched off without exciting any particular attention.

And in addition to penetrating into the interior, and up the Nile to the great lakes, the Khedive is seeking at the same time to extend his power towards the west into the Libyan Desert, and then into Kordofan and Darfur, adjoining on the south. Some ten thousand men have been fighting the Bedouins of the Desert and the negroes of these provinces, and have just succeeded in conquering nearly all this territory for their ruler. Kordofan has for some time been virtually in the power of the Khedive, and the most recent news from Darfur announces the flight of its Emir into the interior, and the abandonment of his own capital and stronghold to the Egyptian forces. This brilliant success depends largely on the fact that the Egyptian troops are supplied with modern arms and led by European officers, or those trained by them. Eighty thousand troops of Darfur were put to flight by a small detachment of the Khedive's forces, while six thousand of the former were killed to less than two hundred of the latter.

While these encouraging accounts are coming from the army proper in the lateral territories of the Nile, Gordon and Long are sending very glowing accounts from the Upper Nile. They are both engaged in scientific explorations and discoveries, and are negotiating with the natives for the destruction of the abominable slave-trade, and the introduction of agriculture and commerce in its stead. And the more they learn the more they are both convinced that, if an end can be put to the trade in human flesh, this whole region will put on a totally different character, and be a rich field of operations for an immense trade to find its outlet by the Nile to Egypt and Europe. To do this it is necessary to prove to the native chiefs and the people that the government officers are loyal in the matter, and will sustain them in their intercourse with one another in the effort to put an end to the annual raids that give a booty of some 50,000 victims, to be taken down the Nile and across to the Red Sea and Arabia.

The Khedive is now so well convinced that slavery is the blight of the land, and the great obstacle to his designs of empire, that he is moving earnestly against all the slave-rings of his officials at Khartoum and other trading points along the Nile, while Gordon and Long are penetrating the water courses to open up communication with the interior. Long has just sent a dispatch to Cairo with information which, if confirmed, will give him a high place among African explorers. He has succeeded in making a passage from Gondokoro on the White Nile (North latitude, 4 degrees), by way of the river across to Lake Victoria, and has discovered on his toilsome journey another small lake, which he regards as a principal feeder of the Nile. From this lake Victoria, which he is just now exploring by means of a small steamer taken there in compartments, he makes a communication with the King of Uganda, who receives his messenger with a welcome, and gives information regarding Cameron, who has penetrated with an expedition from the south. This feat makes the communication entire from Cairo, on the north, up the Nile to the chain of lakes, and across these to the route discovered by Grant and Speke, and traveled by Livingstone to Zanzibar, on the southern coast. We need hardly add that all this opens up a great future for Central and Southern Africa.

FOREIGN CORRESPONDENCE.

Leipzig Students—Who they are—How and what they study—What they wear—How they eat—How they drink—How they fight—What they know about America.

WHO THEY ARE.

The University has latterly been growing very rapidly. The number of professors has been increased, and many new buildings and a large amount of new apparatus, especially in the scientific department, have been added. These advantages naturally draw an increased number of students, the present catalogue containing over 3,000 names. Although Leipzig is a Saxon town, by no means all of these students are Saxons. They come from all over Germany, from Prussia, Bavaria, Austria, and the smaller towns as well. Nor does Germany furnish nearly all of this 3,000. Next in order come the Americans. I think. The United States delegation includes Bostonians, whom even the attractions of Boston University cannot keep at home; New Yorkers, who come because it is "the thing, you know;" and Westerners, who come because they must go somewhere to find a college (and in these days Leipzig is not much farther than Yale or Harvard). I have met students here from Maine, from California, from Michigan and from Texas. Almost every State is represented, even to New Jersey. England and France send many; and there is a sprinkling of Greeks, Turks, Italians and Russians; and among them all one sometimes sees the projecting cheek bones and almond shaped eyes of the ubiquitous inhabitant of Japan.

HOW AND WHAT THEY STUDY.

Philosophy, most of all. Whatever the student's specialty may be, he is generally unable to resist the fascination of at least a short ramble in the bewildering mazes of metaphysics. The medical students may form an exception, but even for them time, space, and the origin of the idea have strong attractions.

The number of medical, or at least

scientific students, is very large, and there is among them a decided bias toward materialism. Darwin, Huxley and Bastian are well known, but Agassiz' fame is not what an enthusiastic American would desire. These are only my impressions, gathered from conversation with a limited number of the students themselves, and may not be so generally true as I have intimated; but it cannot be denied that Germany is full of independent thought, or skepticism, as one chooses to call it. Even among the theological students there is a strong tendency to break away from the old forms and methods of thought, and strike out new paths. Many lead into the wilderness, and many, though seeming to take a different direction, end where the old paths ended.

The law lectures are well attended, and not by Germans only, but by foreigners, who study Roman and international law, a knowledge of the special forms of German law being of course useless in other countries.

The study of philology, though by no means so recent a science in Germany as in America and England, is still comparatively young. There are lectures however upon almost all of the ancient languages—upon Anglo-Saxon, Old French, Old German, and Provençal.

There are here, as everywhere, two classes of students—those who come to study, and those who don't. The first class is larger than in most of our colleges, owing, I imagine, to various causes. In the first place, the whole system of German education makes of study more an end than a means. Again, here a title often serves instead of an education as a mark of respectability, and thus the ranks of students are not filled, as with us, by those who go to college because it is the fashion to know something. Moreover, the absence of marks and demerits tends to put the value of knowledge in a better and truer light before its seekers, representing it, not as a means of standing well with the Faculty, and evading punishment or disgrace, but as an end in itself worthy of attainment.

Yet there are some, and, sad to relate, among them many of our own countrymen, whose chief knowledge is of the relative excellence of the different brands of beer and wine, and whose chief study is of the parties and thrills of the duello. Such students borrow or hire a "heft" (or report) of lectures, which they have copied, and then cram for their examinations. They spend their days in promenading the streets, followed by dogs whose size is a criterion of the owner's wealth, and their evenings in drinking beer and carousing generally.

The real students carry their *hefts* to their rooms, where they compare them with the works of various authors upon the same subject, and make annotations, as they deem fit. There is nothing in the whole University course to suggest our recitation, for the examinations consist chiefly of a thesis written upon some subject chosen by the student, and submitted for approval, the examination proper being of minor importance.

WHAT THEY WEAR.

The passion for having some sort of a uniform, which seems to be all-prevalent in Germany, extends to the students. It takes quite a course of study and observation to recognize the various costumes of "the military," the police, the firemen, the horse-car conductors, the railroad employees, the street-sweepers and the porters. The uniform of the students, however, is generally restricted to a distinctive cap and a band of ribbon passing across the chest. Sometimes a short coat, trimmed to correspond with the cap in color, is added. These caps are of almost all colors—red, blue, green, white, gray, magenta, and even yellow (each being the badge of a special society). The common shape is low-crowned, with a visor exactly such as we see in pictures of fifty years ago, representing school boys about twelve or fifteen years old. The more aristocratic and intensely fashionable wear a cap resembling in shape a flower-pot saucer, though somewhat smaller, often not more than one or two inches in diameter, and about an inch in height. This is embroidered in silver or gold, according to the taste and means of the wearer, and is then placed upon the top of the head, and secured by an elastic band passing under the chin, affording about as much protection to the head as a moderately large maple leaf. Such a cap, I have been told, is very expensive, costing from twenty to fifty dollars. May they never become cheaper! When to such a cap are added a short cane, about two feet long, with a head (that of the cane, not the student's) like a copper cent, made of bone, and containing a monogram, a pair of boots reaching to the knees, the colored band spoken of above, and an immense dog, the swell outfit is complete.

WHAT THEY DRINK.

Beer—sometimes wine; but water, never. There is an opinion prevalent here that Leipzig water is unhealthy. I think very few can know it by experience. The students drink beer during the day, between lectures, whenever thirst or inclination prompts. In the evening, either in restaurants or in regular societies, they consume an immense amount of this liquid, of which it seems to need an almost incredible quantity to affect them.

HOW THEY FIGHT.

There is an impression, quite common in America I think, that the custom of duelling is at present almost confined to the Universities of Heidelberg and Bonn. This is a great mistake, for I know, on competent authority, that there are as many duels fought here as at Heidelberg itself; and I presume that there is no German University quite free from this evil. With all the sins of American students, sins of malice as well as folly, there is nothing so inexpressibly stupid as this custom. If they fought because they had quarreled, and felt that the world was not broad enough to hold them both, one could respect, if not pardon or justify. But where two men stand up, with the deliberate intention of cutting slits in each other's faces, simply because their society has appointed them to fight a duel, there can be neither the respect due to bravery nor the pardon due to ignorance; there can only be the pity due to stupidity. And, as far as I have been able to obtain information, this is the method by which most student duels are brought about. There are, also, of course, cases in which the duel is made use of as a means of redress for real or fancied wrongs. But the custom is open to the same condemnation which has placed it universally under the ban.

There are stringent University laws against duelling; punishments for the principals, the seconds, the surgeons, and the spectators; but I doubt if it ever succumbs to a less effective weapon than the all-powerful blade of ridicule. I have spoken of University laws, and they are, in a strict sense, University laws, for the police have no jurisdiction over the students. They are tried by the University-court, and if found guilty, sentenced to the University prison.

WHAT THEY KNOW ABOUT AMERICA.

I think it will be admitted that the Franco-Prussian war gave us in America more real knowledge of the power, the defects and the excellences of the German nation than many years of peace could have done. In the same way our late struggle opened German eyes to the fact that America was something of a country, after all. Since then they have followed our course with interest. Politically they seem to know a good deal about us; they know who Sumner was, who Grant is, and who Kellogg is. Yet, after all, I think they have an idea that most Americans are little more than half-civilized; and though they do not expect to see us appear in a coat of war paint and feathers, are rather surprised, and a little incredulous, at being told that New York has finer streets and finer buildings than Berlin or Dresden. One example, to show at once their ignorance and their national pride: An American hero was seriously asked, the other day, which he thought destined to be the language of the United States—English, or German?

Before closing I must mention the death of Prof. Tischendorf. He has been prevented by sickness from delivering lectures for some time, and his death was not entirely unexpected. His funeral was attended very generally by the professors and students. His fame is almost as great in America as in Germany, and his death leaves a blank in the roll of German theologians in which no name as yet can be written. *Dec. 14, 1874.*

Leipzig, Dec. 14, 1874.

Editorial Paragraphs.

When we noticed the new "History of the Discipline," prepared by Dr. Sherman, soon after its publication, we referred to its introductory chapter as setting forth "high Church" views of the Episcopal office and powers, and intimated that his opinions might not meet with universal acceptance. We were especially surprised at the silence of Dr. Curry, and a little amused that the first criticism should appear in the columns of *The Methodist*. Dr. Crooks has given this introduction a very elaborate and protracted review, which has quite thoroughly waked up the official editors, so long slumbering at their posts, and a valuable volume, that might have lumbered up the shelves of the Book Agents, or gathered dust in the libraries of a limited number of ministers, is enjoying a famous advertising, and will have, what it deserves, a very wide sale and careful examination.

Dr. Curry came out last week, rather ungraciously acknowledging the correctness of the indictments made against the volume by Dr. Crooks, and strongly reinforcing his positions. The point of the controversy is the declaration of Dr. Sherman, that upon the establishment of the General Conference the Elders of the Methodist Episcopal Church, who had previously exercised the governing authority, transferred it to three co-ordinate departments, following the analogy of the Federal Government—the legislative to the General Conference, the executive to the Bishops, and the judicial to the various Church courts. This is in accordance with the view of our polity taken by the Southern Methodist Episcopal Church, which was so ably controverted by Mr. Curry, afterwards Bishop Hamline, in the great controversy that divided the denomination in 1844. Bishop Hamline interpreted the fundamental law of the Church, as set forth by the fathers, as declaring the General Conference to be an undivided and final authority in the government of the Church,

to which the Episcopacy, untrammelled indeed in its subordinate, and amenable to its periodical review and direction, and that it is the ultimate court of appeal from all lower ecclesiastical judicatures. Upon this issue the great struggle in Bishop Andrew's case was fought out. The Northern Church accepted Mr. Hamline's interpretation of the constitution of the Church, and made him a Bishop for his eloquent and convincing speech. He says of our Church constitution, in this discussion,—

"It is a remarkable instrument. It differs radically from most of the well-defined constitutions. These generally proceed to demark the several departments of government—the legislative, judicial, and executive—and, by positive grant, assign each department its duties. Our constitution is different. It does not divide the powers of our government into legislative, judicial, and executive. It provides for a General Conference, and for an Episcopacy, and general superintendency. It leaves all the powers of the three great departments of government, except what is essential to an Episcopacy, etc., in this General Conference. It restricts us slightly in all our powers, but not in one department more than in another. Under this constitution the Conference is as much a judiciary as a legislature; and it is as much an executive body as either."

And now, having had opportunity to weigh the discussion, and to review the points that have awakened criticisms, the floor will be allotted to Dr. Sherman, who will doubtless soon "rise to explain." Meanwhile neither the peace nor the perpetuity of the Church is threatened by the constitution heresy that has wrought upon the minds of our people. These days, when radical opinions are submitted to a liberal discussion upon official types, the agents will not be exposed to any "destructive criticism" because they have permitted a loyal son to magnify certain departments of the government of the Church, and bestow upon them, perhaps, undue authority.

We gave a description, some time since, of the stately and admirable collegiate building which a Christian gentleman has erected in Wellesley upon three hundred acres of land overlooking a charming lake. The property has been given into the hands of an able board of trustees, selected from all the evangelical Churches, chiefly leading educators, like Dr. Porter of Yale College, Dr. Crosby of the University of New York, Dr. Stone of the Episcopal Theological School, Dr. Williams of the Wesleyan University, Dr. Warren of Boston University, Dr. Hackett of the Rochester Theological Seminary, Dr. Phelps of Andover, to be used for the higher Christian education of young ladies. Its first circular has just been issued, containing the announcement of its opening for students in September of the current year. For the present it will have two departments—a preparatory and collegiate. For the first the minimum age of admission will be fifteen years, and familiarity with rudimentary English studies will be required. The preparatory course embraces the usual high school and academic studies. For admission to the collegiate department the minimum age will be sixteen, and a satisfactory examination will be required in ancient, modern and physical geography, in arithmetic, and through simple equations in algebra, in ancient and modern history, in Latin grammar, in two books of Caesar, two of Virgil, and two orations of Cicero, and in elementary French or German. Equivalent studies will be accepted. The college course will be a full modern university curriculum, with elective studies. Instruction will be given in music, drawing and painting.

The institution will be supplied with instructors of the highest grade in every department, and will be able to afford opportunities for post graduate studies in its various departments. It is intended to rank with the highest institutions in the country in the quality and quantity of its instruction, and in its facilities for illustration and practical experimenting in chemistry and the natural sciences.

Its facilities for the comfort of its three hundred students, with their officers, are not surpassed in the country. The public rooms, the library, the art rooms, hospital, gymnasium, and the chapel are much of beauty and convenience. Clergymen of all the evangelical denominations will, in turn, conduct the Sabbath services. For securing the invaluable housekeeping training of the young ladies their services will be called into requisition in the lighter domestic duties, as in Mr. Holyoke Seminary, and in many ways also the expenses of the institution to the students will be reduced. The price for board and tuition has been fixed at \$250 per year.

The two great ideas of the school are, 1st, the securing of the best possible mental training of the pupils, in connection with the most careful attention to physical health and development, it being intended to afford a thorough and broad education, so that no longer the charge shall justly rest against a Christian community, that equal opportunities are not offered to the young ladies with their brothers; 2d, it proposes that this careful and thorough mental development shall proceed under the most positive and constant Christian influences, the selections of masters of the Faculty (all of them to be ladies) already made giving ample assurance that this vital end will be gained.

We shall look with lively interest upon the progress of this remarkable Christian enterprise. Its limited halls will accommodate only a small proportion of the young ladies who will seek its benefits, but its policy being an active member of the Madison Avenue Baptist Church, and its land upon our institutions and the general cause of education.

Inquiries in reference to it, and for further information, should be addressed to Wellesley College, Wellesley, Mass.

Much doubt has been thrown upon the operations of Mr. Van Meter in Rome. Excellent personal friends who have visited Italy have represented to us that the other missionary agencies have distrusted both the wisdom and economy of his movements. It is a very impulsive man, often rash, not always judicious, perhaps, in the management of his missionary funds, but he is a man of energy and devoted Christian faith. He has made the care of neglected childhood a specialty in this country, and he is following out the same line of missionary service in Rome and its vicinity.

We have known R. G. Hatfield, esq., of New York city, for years. He is one of the leading architects of that city, a man of marked intelligence as well as of sincere piety, being an active member of the Madison Avenue Baptist Church. He writes to another member of that Church, with whom also we have a pleasant acquaintance, a long and interesting account of his visit to Mr. Van Meter's house, near the Vatican; the Thanksgiving service held there, attended by eminent Italians, like Gavazzi, Sig. Scialvelli, the Wesleyan minister, and others, with English, Scotch and American visitors; he also examined the schools, both at Rome and at Frascati. Mr. Hatfield believes Mr. Van Meter is engaged in a very helpful work, and that he deserves the support he receives from American and British sources

[illegible]

Mr. John Lord is delivering a specially valuable and instructive course of historical lectures, on Mondays and Thursdays at 12. They are quite well attended, and afford a rare opportunity to listen to a very able, eloquent and scholarly student of history, in a series of sketches of remarkable interest, who have left their impress upon human society. No one that can afford the price of a ticket should lose such a rare opportunity. The lectures are delivered in the Agricultural Hall.

That important and very suggestive and useful document—the Minutes of the Annual Conferences of the Methodist Episcopal Church—is now issued, covering the statistics of the denomination for 1874. It can be found at J. P. Magee's. The necrology of the ministry of the Church is always an affecting and interesting feature of this annual publication. It forms the rich permanent inheritance of the Church.

Who that has ever worshipped at the Haver Street Methodist Church can forget the old Church home? Please be particular to remember that on the evening of Wednesday, Feb. 10, a Grand Reunion Festival will


annum, principally by an increase of
off on silks, has been agreed to by the
use, 136 to 99, and the bill awaits the
resident's signature. — In the negotia-
s for the reciprocity treaty with the
dwich Islands it has been decided to

ered." Among the illustrations are woodcuts of Willoughby College, Ohio, and of the New Hampshire Conference Seminary and Female College, to which schools the author has devoted most of his public life. The book deals with various forms of mod-

speakers, its grand success is assured. We only trust the health of the Presiding Elder of Concord District may allow him to continue working it up.

H.

[For other Church Items see the 8th page.]

 **Printing
Presses**

surviving, have money and interest in trade. **Amateur Printing**, delightful pastime for spare hours. **BOYS** have great fun and make money fast at printing. Send two stamps for full catalogue presses type etc, to the **Mrs KELSEY & CO. Meriden, Conn.**

THE SUNDAY SCHOOL.

First Quarter.

Sunday, February 7.

Lesson VI. Joshua vii. 19-26.

BY REV. D. C. KNOWLES.

ACHAN'S SIN.

Leader. 19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him. School. And tell me now what thou hast done; hide it not from me.

L. 20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: S. 21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it.

L. 22 So Joshua sent messengers, and they ran unto the tent; and behold it was hid in his tent, and the silver under it. S. 23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

L. 24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

S. 25 And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire after he had stoned them with stones.

L. 26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. S. Wherefore the name of that place was called, The Valley of Achor unto this day.

After the fall of Jericho a detachment of Joshua's army, numbering about three thousand men, made an attack on Ai, a small fortified town in the hill country, about fifteen miles northwest of Gilgal. The effort failed most signally. The Israelites were put to rout by a sudden onset from the enemy, and fled in all directions. Joshua was astounded by the intelligence and the sight of his soldiers flying in disorder to the camp. It was the Bull Run of the Canaanite conquest. Filled with consternation, he did just as many others under like circumstances did in our own times—he prostrated himself before the ark of God, and prayed to know the causes of the disaster. The Lord gave an emphatic answer. Israel had sinned. Disobedience and treachery were in the camp, and until they were detected, atoned for, and put away, their alliance with His power was at an end. Directions were given to Joshua how to discover the guilty. He proceeded at once to ferret out the criminal. God guided the search, and ere long Achan, of the tribe of Judah, stood forth the abashed and trembling culprit. Here commences the lesson.

My son! How tenderly Joshua addresses the perpetrator of this mischief. One would suppose the stern general would have spoken roughly to a soldier who had brought defeat to his arms and imperiled his reputation. But the heart of the warrior is as tender as that of a father. Even so God compassionates him who is doomed to destruction because of his wilful impetuosity.

Give, I pray thee, glory—a solemn appeal to the soul to speak the truth as in God's presence. The same expression is used in John ix. 24.

And make confession—not for God's information, but his own benefit. Our souls imperatively demand confession, and cannot be satisfied without it. Confession is one condition of peace. Hence it would be a wrong to us for God to forgive without it. We are not sure that Achan's confession brought forgiveness from God. It was a defective confession, at best. It may have lacked that godly sorrow that is essential to salvation. It is suspicious because it is made only after he is squarely detected. It is a death-bed repentance, a species that is not the most hopeful.

Indeed I have sinned. This language is very emphatic. Peculiar stress is laid in the original on the "I." His confession seems very frank and hearty, and had it not come so late, and under circumstances that compelled it, we should not hesitate in pronouncing it genuine. Let us hope it was, and his soul pardoned.

Babylonish garment—literally, mantle of Shinar, doubtless manufactured in Babylon or vicinity. It was probably the royal robe of the king of Jericho. Cloths of very fine texture, and richly embroidered, were made at Babylon, and sold extensively through the East in very early times. A large stone in the British Museum represents a Babylonian king of this period wearing an outer garment elaborately embroidered. This fact proves commercial intercourse had been established between Jericho and the far East before the conquest.

Two hundred shekels—supposed to be about equal in value to 120 dollars.

A wedge of gold—so called from its shape. It seems to have been an uncoined mass of metal, variously valued from 200 to 500 dollars. This precious metal in those days was worth in purchasing power far more than in our times. Possibly all these treasures were found in the palace.

Then I coveted them. The sight of the goodly articles set the feelings on fire. His soul lusted for the forbidden goods. The will consented to the unlawful desires, and his hands took the treasures. This is practically the same process as Eve passed through in her sin; and in fact it is the process of all sin, with varying circumstances. Achan's error lay in harboring the first unlawful feeling.

Hide in the earth. It cannot be said that Achan did not know better. The fact that he hid the treasures proves he

knew he was doing wrong. Innocence would have exhibited the spoils, and openly rejoiced over the gains. Conscious guilt alone would bury them in the sand. It was a genuine case of theft, and that too from God. Achan had knowingly robbed God of goods devoted to His service. The heart did it. The act originated there. "The heart is deceitful above all things, and desperately wicked." "Keep thy heart with all diligence, for out of it are the issues of life." "Beware of covetousness."

So Joshua sent messengers. The whole nation was interested in this search. The messengers hastened, as if they would speedily recover the divine favor by facilitating in every way the settlement of this unfortunate affair. They found it even so, the money under the garment, as Achan had indicated.

Laid them out before the Lord—the ark of the Lord, where Joshua had lain in prayer. By this act they signified that they belonged to Him.

And Joshua and all Israel with him. This was a national act. The taking was by officers who represented the nation. As Achan's act was representative of the sin of Israel, so the act of the officials was the act of "all Israel." They took all he had, children, cattle, house, possessions, and all that he had stolen.

The valley of Achor. The word means "trouble." The prophets refer to this valley as a symbol of spiritual trouble, out of which Israel should be rescued. It was not far from Gilgal, most probably south of it, toward the Dead Sea.

Why had thou troubled us? This speech of Joshua was the death warrant of Achan. It contains his indictment and order for execution. It is a sneer of rationalism that such a small offense, and that too of one man, should have led to such a wide-spread disaster. But this is in keeping with human history. Results are often disproportionate to causes. A sentinel asleep, an army ruined. A drunken officer, and unparalleled calamities follow. One filthy family, and pestilence communicated to thousands. One Voltaire, and a nation demoralized. All these illustrate the inseparable unity of the human family in moral relations. The fact is, the innocent are troubled by the guilty, and Joshua's question is simply in keeping with our experience.

And all Israel stoned him—all Israel as represented in its officers. Stoning was a punishment peculiarly Jewish. And burned them with fire—that is, Achan, his family, goods, gold and cattle. Some claim this is not the meaning of the text, but we think such a position can only be maintained by an unlawful strain on its words. But why not slay them all, and burn them with fire? Is not the same thing taking place continually? Is it not in keeping with experience that the children often suffer with the parents? Do not the family of the drunkard, his house, his lands, his gold, his cattle perish through his vices? Is not this God's arrangement for the benevolent purpose of quickening public sentiment to the curse of alcohol? And why not blot out Achan's household, and make his name a desolation, if by so doing Israel can be impressed with the enormity of sin, and God's wrath on disobedience. If, all about us, the innocent suffer with the guilty, as a natural arrangement, why may not the same God who made it so command a similar exhibition of His opposition to wrong doing without being impeached as unjust? We see good reason why Achan and all his house should have been destroyed—that Israel might be profoundly impressed with the dangers of disobedience, and put sin far away. All these charges of injustice arise out of a low estimate of the wickedness of wrong doing. If men would study the consequences of sin, as exhibited about us every day, they would soon be led to feel that He who ordered these consequences regarded sin as exceedingly sinful. Sin is more than a mistake; it is a destructive lawlessness, that must be crushed out at any cost. God mercifully has given the human family every possible token of His hatred of it, and His settled determination to visit His judicial wrath upon it. Once take God's standpoint of observation of the nature and effects of sin, and all these judgments recorded in the Bible, and seen in the world, become benevolent reminders of the perils of disobedience. Such judgments must not be confounded with the impartial penalties of the law to come, as then no man suffers for another's transgression, or from another's sin. There alone absolute justice reigns, and our sense of right is appeased. If there be no judgment there can be no defense of God.

A great heap of stones. It is an Oriental custom to throw a stone at hated objects, as a token of detestation. Possibly the Israelites expressed their horror of Achan's sin for generations by heaving stones on this pile, so that in time it grew to huge dimensions, and remained for ages a warning to the nation.

So the Lord turned. Only by putting away sin by penalties or repentance can a nation hope to secure the smile of Heaven.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, February 7.

- 1 Give an account of the attack on Ai?
- 2 How was Joshua affected by its failure?
- 3 How did he detect the guilty one?
- 4 How did he address Achan?
- 5 What does the phrase "give glory to the Lord" mean?
- 6 Why was Achan required to confess?

7 Was it a good confession?

8 What is meant by "Babylonish garment?"

9 How much money did he take?

10 What led him to take these things?

11 What is covetousness?

12 Is the heart naturally covetous?

13 Did Achan know it was wrong?

14 Why did they lay the treasures before the ark?

15 What is the meaning of Achor?

16 Is it reasonable that Israel should have been defeated through the sin of Achan?

17 What is meant by "all Israel?"

18 What was done with Achan?

19 What was destroyed with him?

20 Why?

21 Was this right?

22 Where alone can we look for absolute justice?

23 How did the people express their contempt for Achan?

24 What was restored to the Israelites?

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

151

152

153

154

155

156

157

158

159

160

GRANDMA REYNOLDS' LETTERS.

BRUSHTOWN, Nov. 29, 1874.

DEAR ELsie:—When I got your letter, last Tuesday night, I felt as if it had bad news in it before I opened it; but I did not think of anything so bad as the truth. To think that after you had all worked so hard, and had the prospect of so plentiful a crop, the grasshoppers should come and take it all! I suppose the Lord made grasshoppers, as well as other kinds of abominable insects; but it does seem as if He did not mean there should be so many of them.

Your grandpa was out in the barn, a-milking, and there was no one to read the letter to. I knew he would not come in till the chores were done, if the grasshoppers were eating me up; and in fact, I didn't expect much from him in the way of sympathy. Several times when I had told him I was afraid you might be suffering, with the rest of the Kansas people, he had answered as indifferently as you please.

"Likely's not. Dan'l allurs was a shifless critter."

It riles me so to hear him speak in that way of your father, Daniel Reynolds was as good a boy as ever lived, and if he had stayed at home on the farm, instead of getting married, the old man would have been suited.

Well, I sat there in the kitchen by myself a long time, holding your letter and crying over it, and thinking that your grandpa would soften towards his boy now, if he was human. It was a cold night for the season; so I piled on wood enough to make a good fire, and put my knitting handy on the table by the lamp, and set my spectacles on the top of my head, ready to slip down on my nose at a minute's notice.

It did seem as if he never would get ready to sit down. One of the pigs would not eat his supper, and he had to watch him a long time, as if looking at him would give him an appetite. Then something was wrong with the red heifer; and then the old horse was going to die. It worked me up so that I felt willing for every animal in the yard to die if only he would come in and hear the letter read. Once I tried to hurry him.

"I've got a letter from Elsie!" I called to him.

"Wall, what of it?"

"It's bad news."

"Bad news!" I keep. It allus comes afore it's wanted!"

He did finally settle down into his chair for the evening. Then I read the letter all through to him. He did not say anything, so I began it again, and read it the second time. I looked across at him, as I folded it up, and there he sat, with his head tipped back, and his mouth wide open, a-snoring as peacefully as if there were not a grasshopper in the world. The cat, poor simpleton, sat on the rug, a-looking up into my face with an unwinking stare that put me out of countenance. She certainly exhibited more interest in the matter than her master.

Your grandpa does sometimes rouse up, after a nap, quite good-natured; so I took up my knitting, and began to calculate my means of helping you if he would do nothing. It is very little money that I get hold of unbeknown to him, and he makes me account to him for every cent I spend. It don't trouble me to carry that account in my head. I never ask him for money if I can help it; for when he does out a little, and frets over it, I remember that all the property he holds fell to me from my mother, and—well, I'm afraid I don't feel as a Christian should. If I hadn't a feeling that I shall outlive him, I could get the property back into my hands, I could not stand it. He is ten years older than I am, and he seems to me to be slowly breaking up.

I had two dollars, from selling eggs that were laid by hens that stole their nests. Bless them! It beats all how our hens lay away into the bushes, and how easily I follow them. I let them hide all they want to. I always keep a portion of the cream to churn for myself when he is gone to market, and it makes uncommon nice butter. I supply Squire Waldo's family in that way. I had six dollars of butter-money. Mrs. Waldo agrees with me that I've a perfect right to steal from myself. I had sold milk, at odd times, and a bit of salt pork, now and then; and last week I had a wonderful streak of luck. He gave me five dollars to buy cloth to make him a coat, and when I took it out at the store there were two five-dollar bills instead of one. He's hunted high and low for that bill, but he has never thought of the way he lost it. Putting all the little sums together I found I could send you twenty-five dollars, and he be none the wiser or poorer for it.

When he waked up I opened the letter again, thinking it would do him good to hear it.

"For massy's sake, Keziah," said he, "don't read that again."

"I want you to understand," says I, "that they will actually suffer for victuals if we don't help them."

"If folks will be poor they must take the consequences. 'Taint my fault."

"But Daniel is our own son, father. He is all the boy we've got."

"That's something to be thankful for," says he. "If that heifer dies I shall lose all of seventy-five dollars."

"You'll lose more'n that if you don't help your own flesh and blood, Daniel is not to blame about the heifer, or the grasshoppers."

"There's blame somewhere. I shan't give him my hard earnings."

"I don't ask for your hard earnings. I did n't know you had any. But I should like a little of my mother's property to keep our boy and his mother from starving."

He colored up, as red as fire, and looked a bit ashamed; but I could not get a cent out of him for you. But, as I said before, he is an old man, and breaking up fast."

To-morrow or next day I will go down to your Aunt Maria's and see what your cousins will do for you. They seem to have money enough. I will write again the first of next week, and tell you how I succeed. So, with much love to you all,

Your affectionate grandmother,

KEZIAH REYNOLDS.

P. S. I was just folding up my letter, to carry it down to the post-office myself, when Uncle Peter Woodard came past, with his saw and axe. He is pretty well bent together with rheumatism, and his limbs tremble as he walks. He just stopped to ask the news, and I read your letter to him. What do you think that old man did? He laid down his saw, and took out a five-dollar bill from an old pocket-book.

"Send this to Daniel," says he, "and tell him Uncle Peter has n't forgot the old times when the boy helped the old man. He was a good boy, was Daniel; and I make no doubt he's a master good man."

"But you will need this yourself, Uncle Peter. I don't like to take it."

"The Lord'll take care of me. I have n't the least doubt of that. I can wear my old coat another winter, I guess. It looks as well as it has done for the last five years," said the old man, laughing cheerfully. So I send the money; but if Uncle Peter don't have all the milk and eggs and butter and meat that he needs this winter, my name is not

K. R.

"HE THAT HASTETH TO BE RICH IS NOT WISE."

O bumble-bee! O bumble-bee! O what a cunning old fellow is he! Humming and drumming and buzzing and roaming.

Searching for wealth from the morn to the gloaming. But "little by little" 's vexation and worry, And off from the small flowers he flies in a flurry;

But he scents that great squash blossom, out in full bloom. And I know by his poise he'll be into it soon.

Now for riches—a feast! Now in wealth for a roll!

Now! now! for a plunge in that great golden bowl! There—there you go down! you greedy old fellow. Deceived as a broker with heaps of rich yellow.

What a fuss you are making to gather your pelf! And the stamens you're shaking are showering down wealth! It's coming upon you, a good pressing load!

Back out! or you'll reap what so madly you sowed. Your wealth is increasing; 't will bury you deep!

Now you shor in vain up those steep sides! How your riches increase! While you struggle they grow. And you're losing your strength like a traveler in snow.

For, like him, I can see you are going to sleep. And you'll die of your riches in

The Farm and Garden.

ENTOMOLOGY.

BY S. H. TROWBRIDGE.

The ravages of grasshoppers in the West, and the frequent reports of suffering, with urgent calls for aid, are only one among the many indications that man, with all his boasted wisdom and power, is at the mercy of little, insignificant insects. Yet this is no more true than that he has exposed himself to their depredations by his own acts, and hence is really the prime mover, after all. As man has destroyed the harmonies of nature, previously existing between the plants and insects or other animals, by the arts and appliances of civilization, his next work is to restore these harmonies by means of a studied acquaintance with the habits of insects and their natural enemies. Then we shall find that the "hateful grasshopper" and other insect pests are blessings, as they were designed to be, and not the curses we now find them.

The estimates, by our entomologists, of the losses we sustain from these pests, are startling enough to show conclusively that our only safety is in immediate action. "If in Europe they lose one-fifth of a given crop the whole community becomes alarmed; but here the cultivator sometimes considers himself fortunate if he secures the half of his crop from insect ravages." It is said that the wheat crop has fallen off fifty per cent. during the last twenty years—that apples and peaches have diminished in abundance from fifteen to fifty per cent., and plums often a hundred per cent. during the last decade. Many know, to their sorrow, that potatoes, radishes and onions have risen to ruinous prices, and are often unobtainable at that. In the West last winter families were without potatoes for weeks and months together; and when one was fortunate enough, by dint of superior diligence, to obtain a peck or half-bushel, he was importuned by his neighbors for the boon of a single potato, and none but the most selfish could refuse. The striped enemy that has made such havoc in the potato crop of our Western States has been moving eastward from the Rocky Mountain region of Colorado, at the rate of about fifty miles per year, and is just beginning to arrive on our Atlantic coast. Dr. Packard has said that "from noxious animals and fungus growths we as a nation lose \$500,000,000 annually;" Dr. Walsh estimated our yearly loss from insects alone at \$300,000,000; the estimate of Dr. Fitch is that in 1854 New York lost \$15,000,000 in wheat crop from the ravages of the Hessian fly alone. This insect is said to have been brought to this country in straw by the Hessian troops during our Revolution. Dr. Shimer and Prof. Riley agree that in 1864 Illinois alone lost at least \$75,000,000 from the destruction of corn and wheat by the chinch-bug.

It is a singular fact that insects imported from Europe are more destructive than native insects; and stranger still that our insects taken to Europe occasion but little damage, and increase with difficulty. Prof. Riley gives two reasons in explanation of this. First, that European insects are more highly developed than American, and hence have greater destructive power; and second, that when insects are imported the parasites which prey upon them are not introduced with them. On the first point he says, "although this is popularly known as a 'new world,' it is in reality a much older world than that which we are accustomed to call the 'old world.' Hence it is as hopeless a task for a poor, puny, old-fashioned American bug to contend against a strong, energetic, highly developed European bug, as it would be for a fleet of old-fashioned wooden ships to fight against a fleet of modern iron-clads; and on the second, among other things, "it is culpable shiftness not to import among us from the other side of the Atlantic some one or all of the different thalchis flies which are known to check (as parasites) the wheat midge throughout Europe."

Among our most common pests, native and foreign, may be mentioned the following: The midge and Hessian fly in wheat; cut-worms in corn, vegetables and fruit-trees; borers of various kinds, curculios and codling-moths in peach, plum and apple orchards; the army worm in cotton; potato-beetles, grape worms, currant worms, etc. Prof. Packard says: "I could enumerate upwards of fifty species of insects which prey upon our cereals and grasses, and many which infest our field crops, as some thirty well-known species that ravage our garden vegetables. There are nearly fifty species which attack grape vines, and their number is increasing; about seventy-five species make their annual onset upon apple trees; and nearly an equal number may be found upon plum, peach, pear and cherry trees."

But the farmer and fruit-grower have no need of being introduced to these thieving vagabonds; they know too much of them already. The vital question to them is, How can their depredations be prevented or checked? It is a question very easily asked, and not so easily answered; but it belongs to the science of entomology to answer it. Savants in "bug-ology" variously estimate that from one-tenth to one-half of the \$900,000,000 annually destroyed in our country might be saved. This amount, if devoted to missionary enterprise, would soon convert the world. There are many who assert that entomology is mere humbug—that with all the efforts

of its disciples the pests are still in full force. But it has already some good results to show as prophecies of the future. Dr. Fitch has the credit of saving for the State of New York \$50,000 annually; Dr. Trimble, by inducing the cultivators of Vineland, N. J., to concert of action, has been the means of almost totally exterminating injurious insects from that locality; Dr. Le Baron, in successfully transporting useful parasitic insects to the northern part of Illinois, where they were not previously found, is likely to aid greatly in subduing the oyster-shell bark louse of the apple tree; and the amount of benefit from other entomologists is doubtless beyond computation.

But it must be remembered that the science is yet in its infancy. The laws and generalizations upon which its real utility depends must be founded on facts, and not on theories; and the requisite facts can be obtained only by long and patient observation by many students over the whole country. Investigators in this line have been few, and so poorly paid that their work has been mostly the unrequited labor of love; hence the scientific drudgery of "species making," and kindred routine work, is but slowly accomplished, and necessarily the generalizations from the data thus collected and arranged must be slower still. Prof. Riley, aptly comparing the attacks of insects to the ravages of an invading army, declares that the whole country would be aroused if an invading force committed but a small fraction of the depredations for which our insect pests are answerable.

In several European countries vast sums have been expended in founding professorships of economic entomology, and in establishing prizes for successful investigators and essayists on the subject; but by our country, from the Declaration of Independence to the beginning of the last half decade, not over \$100,000 have been spent, or only about \$1,000 per year. Since that time it has in part redeemed itself by the appointment of entomologists in the Department of Agriculture, in the person of Mr. Glover, with the annual appropriation for his work of the munificent sum of \$1,800. He has just issued, at his own expense, two large and valuable volumes of manuscript notes on the descriptions and habits of injurious insects in the United States. There are only four States in the Union which have appointed State entomologists. Dr. Fitch was appointed in New York in 1853; D. B. Walsh was made entomologist of Illinois in 1867, and at his death (two years later) the vacancy was immediately filled by the present incumbent, Dr. Wm. Le Baron; C. V. Riley has held the office in Missouri since 1868; Dr. Packard, of the *American Naturalist*, has held similar positions in Massachusetts for the last four years. Besides these there are a few brilliant entomological lights shining in more or less private spheres, and a large number of rising luminaries. What is now the great desideratum is a large increase of this working force, combination of plan and effort for the accomplishment of the much needed work, and the education of the people (who hold the public purse) to see its vital importance. Dr. Le Conte, of the Smithsonian Institute, has presented a series of suggestions, the adoption of which would be a national benediction.

In addition to the ordinary methods of killing insects by hand, machine, or poison, he recommends the study and introduction of destructive parasites, and of fungoid diseases, like pebrine, which destroys the silk-worm, and which is a complete reorganization of the Department of Agriculture that it will protect farmers to the same extent that the Coast Survey now protects the commercial interests of the nation; judicious agents to be appointed, with power to condemn for destruction infected crops, and repay the owners; the formation of text-books to aid novitiate students in identifying insects; the appointment of competent professors of entomology in our colleges, etc. etc. If the people would rise in their might, and combine, granger-like, against this greater than railroad monopoly, it might in due time be effectually crushed, and thus would be secured a permanent reign of peace and plenty.

Obituaries.

Resolutions on the death of Sister Dwight.—The Preachers' Meeting of Springfield District, Mass., which was held in Florence, Jan. 12, 13, 1875, passed the following:

Whereas the Lord suddenly called to her home in heaven Mrs. Rev. W. E. DWIGHT, of Heath, Jan. 7, 1875, aged 26 years,

Resolved, 1. That this society be bereaved of one to our knowledge with fearful and preciousness of the great truth that "in the midst of life we are in death."

2. That our deepest sympathies are hereby extended to our afflicted Brother Dwight and the relatives of the deceased, with the earnest prayer that they may find the consolation of the Gospel their all-sufficient portion.

3. That a copy of the above resolutions be transmitted to Brother Dwight and Zion's Herald, and entered on our records.

Susan P. Low departed this life peacefully Nov. 24, aged 54 years.

In early years she identified herself with the cause of Christ, and united with the Baptist Church in Wells, Me.; but having lost her enjoyment, in 1860, under the labors of Rev. C. Nichols, she gave herself fully to God, and continued from that time to walk in the light. She soon after moved with her father-in-law's family (Rev. S. Littlefield) to Kittery, Me., where she united with the Methodist Church.

She was an invalid for many years, and was thus deprived of many privileges of public worship; but when the meetings were at Brother Littlefield's her words of prayer and exhortation showed a fervent spirit and strong confidence in God. She suffered most severely, especially during the last of her days. Her last words to her relatives were very affecting, and indicated her readiness for a better world. We believe that for her to die was gain. Six brothers and sisters were at her funeral, and now mourn her loss.

C. W. BLACKMAN.

My sister, MARY ANN, of the Methodist Episcopal Church in Fairbury, Livingston Co., Ill., and wife of the late Daniel Moody, departed to her heavenly home, Nov. 25, aged 67 years.

She gave her heart to Jesus at the age of 13, in Gilmanston, N. H. For death, though sudden, she was prepared, bidding her children good bye, and exclaiming "blessed Jesus, blessed Jesus!" as her pure spirit joined the loved companion she had so sincerely mourned. May God sustain the orphan children!

E. M. B. P.

Died, in East Liverpool, Me., Nov. 27, GEORGE TUCKER, aged 70 years, an estimable citizen, and exemplary Christian. Brother T. was converted at E. Liverpool in the revival of 1829, under the labors of Rev. Henry True, of the fruits of which but a few live to speak. He joined the Methodist Episcopal Church in this place soon after his conversion, remaining a faithful member till his death, and for a large number of years an active steward, and is greatly missed here. He died in the triumph of faith, saying, the day before his death, "all is well." He leaves a wife and three children to mourn their loss. We hope that the members of the Church in behalf of this afflicted family.

J. P. COLE.

Mrs. SARAH WOOD died in Surry, Hancock Co., Me., Nov. 28, 1874, aged 82 years and 7 months.

She was converted in 1814, and for sixty years testified to the power of the Gospel to keep and comfort. She joined the Methodist Episcopal Church with her husband in 1830, when Methodism was just beginning to take root in the place. Her life was one of trust; her end was peace. The husband, though past fourscore, still lingers, waiting the summons to rejoin the loved and the lost. They will soon meet to part no more.

F. A. BRADGON.

Died, in Bricksburg, N. J., of pneumonia, Dec. 1, 1874, Mrs. CAROLINE, wife of Samuel Parson, formerly of Augusta, Me., aged 55 years.

At the age of twelve she found the pearl of great price, and maintained till death her trust in Christ. For several years she has lived in the full enjoyment of entire sanctification. No idler in the vineyard, her circumspection, vigilance, integrity and uprightness of life impressed with respect for her all who were favored with her society. During her sickness she spoke confidently of her hope beyond the grave. She sent the following message to her pastor, who had not called on that day: "I am resting in Jesus. The morning before she died she asked to have sung the hymn commencing—

"Beyond the smiling and the weeping,
I shall be soon!"

and about midnight repeated to her husband the beautiful words—
"O, how sweet it will be to meet
The dear ones all at home,"

and soon after passed very peacefully away to enjoy her eternal inheritance in the city of her God.

E. A. BOGGS.

Bricksburg, N. J., Jan. 2, 1875.

Died, at Pembroke, Me., Dec. 2, Mrs. ELIZABETH, wife of Thomas Wilson, aged 59 years.

Sister W. was a native of Glasgow, Scotland, and her husband coming to this country years ago, living for some time in East Boston, and finally settling in this town, soon winning the affection and regard of all who knew her. When she died we all felt our loss. She had a native warmth of heart and generous disposition which, enriched by heavenly grace, made her a choice and valuable friend. Only the poor knew how good she was to them. We all hold in affectionate remembrance her broad charity, kindness, and benevolence towards all her warm and faithful friends in friendship, her devotedness to her family, her unfeigned piety, her zeal for the truths of the Gospel, and her many Christian virtues. She passed from amongst us very suddenly and with considerable suffering, but at last expired peacefully in Jesus.

ARTHUR J. LOCKHART.

PETER ADAMS died in Boothbay, Me., Dec. 2, 1874, aged 92 years.

Brother A. removed from Franklin, Mass., to Boothbay, Me., 22 years ago, and most of his subsequent life was spent in this place. He was converted under the labors of Rev. Pascal Morrill, and joined the Methodist Episcopal Church in Union. Of strong native sense, but retiring in manners, his Christian life was eminently pure and consistent. Death, though sudden, found him ready.

D. M. TRUE.

Mrs. ELVIRA L., wife of Martin A. Baker, died in Winchester, N. H., Dec. 2, 1874, aged 33 years.

Sister L. was united with the Methodist Episcopal Church in 1872, and faithfully attended the means of grace when able to do so. The thought of dying caused her severe mental struggles, but she unobtrusively left all in the hands of God, and died triumphantly, passing beyond the realm of sorrow to be forever with the Lord.

A. C. C.

Brother ANDREW McFADDEN, of Arrowsic (then Georgetown), Me., bid farewell to earth, to take his seat in heaven, Dec. 1, 1874, aged 73 years and 3 months.

He had for some time been expecting the summons. The messenger came suddenly, and found him ready. For forty-three years he stood as one of the "lights along the shore." Brother McFadden was converted to God in the Fall of 1831, under the labors of Rev. Daniel Cox. A new class was formed in his neighborhood, and under the influence of his labors, many souls were brought to God. He was appointed leader, which place he held until the time of his death. He held the places of steward and Sunday-school superintendent with great acceptability. His townsmen often called him to office. He was always pure and devoted to his own duty, but God had endowed him with rare gifts of conversation, prayer and exhortation. A solid integrity pervaded all his words and deeds. In the family circle he was the object of a respect and affection which few fathers are privileged to receive; and it was a great joy to him to know that all his children—two sons and one daughter—were the children of God.

The companion of his youth and declining years still remains, with the consolation of the Gospel to mourn his loss. Many a weary itinerant who has

gone from his house refreshed in soul and body, will be glad to meet him in heaven.

D. M. TRUE.

Died, in Upton, Me., Oct. 29, 1874, APHIA CHASE, aged 70 years. His end was peace.

G. B. H.

Died, in Grafton, Me., Nov. 28, 1874, IRA MORSE, aged 73 years.

Brother M. professed faith in Christ many years ago, and identified himself with the Congregationalist Church at Oldfield, but failed to maintain his integrity, and wandered from God. In his last sickness he again sought and found the Lord, and died in the triumphs of faith. G. B. HANNAFORD.

Died, in Milton, N. H., Dec. 3, SARAH, daughter of Edward and Sally Hart, aged 28 years.

Sister Sarah gave her heart to Jesus several years ago, was a constant attendant at the house of God, and for more than a year was a member of my class in the Sunday-school, until sickness deprived her of those blessings. Her love of life was strong; her pleasant home and kind friends seemed to her a place to give up; but grace triumphed, and the hold of earth and friends relaxed as trust in Christ grew strong. Her end was peace.

J. CROWLEY.

Died, in Milton Mills, Dec. 26, WM. GOODINGS, aged 52 years.

Converted about four years ago, he united with the Methodist Episcopal Church, and was a faithful worker to the hour of his death—cheering us in the last class-meeting before his death, as he spoke with unusual earnestness and zeal. He was in his usual health the day he died till about nine o'clock in the evening, when he fell suddenly, and was gone. He leaves a wife and three children to mourn his loss.

J. C.

Died, in Philade'phia, Dec. 4, 1874, Mrs. NANCY E., wife of Isaiah Aldrich.

She was born at Plymouth, N. H., Dec. 18, 1819, and united with the Methodist Episcopal Church in Hartland, Vt., over forty years ago, when Elder Jordan A. Gould and Newell Culver were on that Circuit. She was always warmly devoted to the Church, and was a loving, faithful wife, a true woman.

She suffered long, but uttered no complaint. Her present trial was given to her friends, to whom she was affectionately attached; but she said for her dear Saviour's sake she gave up all. It may truly be said that she sweetly fell asleep in Jesus. Her memory will ever be cherished by her afflicted husband and remaining children, and a large circle of loving relatives and friends.

J. A.

Died, in Hollis, Me., Dec. 8, 1874, J. REVERE, son of Joseph and Mary Ann Locke, aged 7 years, 1 month, and 10 days.

Revere was unusually intelligent and thoughtful for his years, dearly beloved by all who knew him. His death was occasioned by a series of tumors, which were removed through painful operations, but all in vain. The Saviour would have him fill a place in the bright angel band, and took him to Himself, but gave him courage to pass through the dark river without fear, for he said, "I am not afraid to die," and told his parents not to weep for him, as gently passed away to the land that knows no sorrow. May God enable the afflicted parents to say, "Thy will be done, O Lord, and not ours."

S.

FOR ALL FEMALE COMPLAINTS nothing equals Dr. Pierce's Favorite Prescription. It is a most powerful restorative tonic, also combining the most valuable nerve properties, especially adapting it to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness, or neuralgic pains, Mr. G. W. Seymour, druggist, of Canton, N. Y., writes Dr. Pierce as follows: "The demand for your Favorite Prescription is wonderful, and one man stated to me that his wife had not done a day's work in five months, when she commenced taking your Favorite Prescription, took two bottles and is now on the third bottle, and is able to do her housework alone and milk fourteen cows twice a day." Dr. Pierce's Favorite Prescription is sold by all dealers in medicines.

PRICE \$1 PER BOTTLE.—Sold by all Druggists. A Pamphlet of 32 pages, giving a treatise on Catarrh, and containing numerous cases of cure, sent free by addressing the Proprietor, LITTLEFIELD & CO., Manchester, N. H.

ESTABLISHED IN 1850. Operations and treatment for the following diseases of the Eye and Ear: Catarrh, Strabismus or Squinting, Pterygia, and all other eye diseases, and all cases of Deafness, whether of the Eustachian Tube, or of the Tympanic Membrane, or of the Auditory Nerve, Ringing or Hissing in the Head, or any other form of Deafness, or any other form of Earache, or any other form of Headache, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble, or any other form of Distress, or any other form of Agony, or any other form of Torment, or any other form of Pain, or any other form of Suffering, or any other form of Disease, or any other form of Complaint, or any other form of Affliction, or any other form of Trouble

